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ABSTRACT

This first annotated bibliography of materials designed and organized for adult use in discussion groups includes both book and nonbook material. Areas dealt with are: art, censorship, change, child guidance, communication, crime, democracy, economics, education, evolution, food, foreign affairs, forgetting, generation gap, gold, good and evil, human behavior, immigration, justice, labor, leadership, marriage, medicine, military, poetry, politics, poverty, religion, science, social issues, technology, women, and world affairs. Sources and costs are included, and there is a listing of publishers and addresses. The terms "designed" and "organized" reflect two distinct notions. "Designed" refers to materials specifically written, produced, or prepared for adult discussion groups. "Organized" refers to materials selected for adult discussion groups but not specifically written, produced, or prepared for their use. (Author/NL)

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AN ANNOTATED BIBLIOGRAPHY OF MATERIALS  
DESIGNED AND ORGANIZED FOR ADULT USE IN  
DISCUSSION GROUPS

John W. Ellison

1970

AC 008 750

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#### ABSTRACT

**TITLE:** An Annotated Bibliography of Materials Designed and Organized For Adult Use in Discussion Groups

This first Annotated Bibliography of Materials Designed and Organized For Adult Use in Discussion Groups includes both book and nonbook material. Included in the bibliography are addresses and prices needed by users of this material. Publishers researched for this bibliography are also listed along with their addresses.

It should be noted that the terms "designed" and "organized" reflect two distinct notions. Designed refers to materials specifically written, produced or prepared for adult discussion groups. Organized refers to materials selected for adult discussion groups but not specifically written, produced or prepared for only their use.

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Intercom. The Center for War/Peace Studies, 218 East 18 Street, New York, N.Y. 10003. 1969. \$1.each,

Back issues of this reference guide for teachers and program planners may be ordered from FPA. (Foreign Policy Association)

1. The World Population Crisis Vol. 10, No. 4 (1968)
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Headline Series. Allyn & Bacon, Inc. 470 Atlantic Avenue, Boston, Massachusetts 02210. 64 p. 75¢.each.

Timely, compact, authoritative analyses of major foreign policy problems and world areas, written by experts--each includes maps, charts, photographs, discussion guides and bibliography. (Foreign Policy Assn.)

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63. The U.S. and Armaments by Mark S. Watson, 1960
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The Individual and the State: "With Liberty and Justice for All".  
The Great Books Foundation, 307 North Michigan Avenue, Chicago,  
Illinois 60601. 1968. \$11.

Man's inalienable rights, purpose of government, origin and varieties of power, corruptibility of power, justification for revolution, strengths and weaknesses of democracy, tyranny of the majority, man-made laws and higher laws, civil disobedience, the dangers of faction, freedom and equality, the centralization of government. (Great Books)

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6. Plutarch: Pompey
7. Shakespeare: Macbeth
8. Locke: Of Civil Government
9. Aristotle: Politics
10. The Federalist Papers
11. Adam Smith: The Wealth of Nations
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11. Hobbs: Leviathan
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13. Mill: On Liberty
14. Swift: Gulliver's Travels
15. Poincare: The Value of Science
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Nature of Society: "The Ignorant Called It Civilization". The Great Books Foundation, 307 North Michigan Avenue, Chicago, Illinois 60601. 1968. \$12.

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When should formal education begin? Varieties of education, the elements of a quality education, training men to think, the nature of a fact, induction and deduction, is logic necessary? Wisdom or character in a teacher, the education of our feelings as well as our mind, real education as self-education. (Great Books)

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6. Henry Adams: The Education of Henry Adams
7. Moliere: The Misanthrope; Tartuffe
8. Berkeley: The First Dialogue Between Hylas and Philonous
9. Diderot: Rameau's Nephew
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12. Calderon: Life Is a Dream
13. Bernard: An Introduction to the Study of Experimental Medicine
14. Vergil: The Aeneid
15. The First Letter to Corinth; The Letter to Rome
16. Conrad: Heart of Darkness

Human Behavior: "The Hierarchy of Me's". The Great Books Education, 307 North Michigan Avenue, Chicago, Illinois 60601. 1968. \$12.

The causes of men's actions, the uniqueness of feelings, a creature of habit, differences between consciousness and thought, do we think while we sleep? Does man create psychic energy? Avenues to self-knowledge, the absence of reason in crisis, search for identity, does man create his own character? The predictability of human behavior.  
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5. Euripides: Medea; Hippolytus
6. Bergson: Time and Free Will
7. Goethe: Faust
8. William James: Psychology: Briefer Course
9. Spinoza: On the Improvement of the Understanding
10. Plato: Symposium
11. Kierkegaard: Works of Love
12. Boccaccio: The Decameron
13. Kant: Foundations of the Metaphysics of Morals
14. The Book of Genesis
15. Darwin: The Origin of Species
16. Turgenev: Fathers and Sons



Answers to Questions Parents Ask. Public Affairs Committee, 381 Park Avenue South, New York, N.Y. 10016. Spring, 1970. \$3.75 per packet.

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(Packet A)

1. Parent--Teen-ager Communication by Millard Bienvenu, Sr.
2. Helping the Slow Learner by Millard Bienvenu, Sr.
3. How to Help Your Child in School by Robert Sunley
4. Your Child and Money by Sidonie Matsner Gruenberg
5. How to Bring Up Your Child Without Prejudice by Margaret B. Young
6. How to Tell Your Child About Sex by James L. Hymes, Jr.
7. How to Discipline Your Children by Dorothy Baruch
8. Coming of Age: Problems of Teen-agers by Dr. Paul H. Landis
9. Understand Your Child--from 6 to 12 by Clara Lambert
10. Three to Six: Your Child Starts to School by James L. Hymes, Jr.
11. Enjoy Your Child--Ages 1, 2, and 3 by James L. Hymes, Jr.
12. What Should Parents Expect From Children? by Jules Archer and Dixie Yah
13. Keeping Up With Teen-agers by Evelyn Duvall
14. The Only Child by Eda J. LeShan
15. Your Child's Emotional Health by Anna W. M. Wolf
16. Your Child's Sense of Responsibility by Edith G. Neisser
17. The Shy Child by Helen Ross

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18. Your Child May Be a Gifted Child by Ruth Carson

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2. Evening College--the Big Second Change by Ernest E. McMahon
3. Talking It Over at Home by Millard Bienvenu, Sr.
4. Immunization for All by Jules Saltman
5. Paying for a College Education by Sidney Margolius
6. What to Expect From School Counselors by Margaret Hill
7. Tensions--and How to Master Them by George S. Stevenson, M.D.
8. Toward Mental Health by George Thorman and Elizabeth Ogg
9. How to Prevent Suicide by Edwin S. Shheidman and Philip Mandelkorn
10. When Mental Illness Strikes Your Family by Kathleen Doyle
11. Mental Health is a Family Affair by Dallas Pratt, M.D.
12. When a Family Faces Stress by Elizabeth Ogg
13. Buyer, Be Wary! by Sidney Margolius
14. How to S-t-r-e-t-c-h Your M-o-n-e-y by Sidney Margolius
15. Cigarettes--America's No. 1 Public Health Problem by Maxwell S. Stewart
16. Fads, Myths, Quacks--and Your Health by Jacqueline Seaver
17. Your New Baby by Ruth Carson
18. Democracy Begins in the Home by Ernest Osborne

(Packet C)

1. The Early Years of Marriage by Richard H. and Margaret G. Klermer
2. Family Money Problems by Sidney Margolius
3. Sexual Adjustment in Marriage by Richard H. and Margaret G. Klermer
4. Sex and Our Society by Lester A. Kirkendall and Elizabeth Ogg
5. Divorce by Elizabeth Ogg
6. Building Your Marriage by Evelyn Duvali

Answers to Questions Parents Ask (cont.)

7. Saving Your Marriage by Evelyn and Sylvanus Duvall
8. What Makes a Marriage Happy? by Dr. David R. Mace
9. Too Young to Marry? by Lester A. Kirkendall
10. If I Marry Outside my Religion by Algernon D. Black
11. What Can You Do About Quarreling? by Harry Milt
12. So You Want to Adopt a Child by Ruth Carson
13. You and Your Adopted Child by Eda J. LeShan
14. Making the Grade as Dad by Walter and Edith Neisser
15. Young Adults and Their Parents by Harry Milt
16. A Full Life After 65 by Edith M. Stern
17. When Parents Grow Old by Elizabeth Ogg
18. When You Lose a Loved One by Ernest Osborne

Dialogue With The World. Films Incorporated, 4420 Oakton Street, Skokie, Illinois 60076. Write to Films Incorporated for current rental charge.

Dialogue With The World is a collection of one hundred commercial films put together in subject areas to promote religious discussion. A 208-page book is available for \$3 which completely describes the films: Each film guide carries the full cast, credits, awards, synopsis, critical comments and suggested questions to provoke discussion.

The following is a complete list of the films available:

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Alfie 115 min.  
All the Fine, Young Cannibals 122 min.  
Blue Denim 89 min.  
Breakfast at Tiffany's 114 min.  
Home from the Hill 150 min.  
Hot Spell 86 min.  
A Letter to Three Wives 103 min.  
Lolita 152 min.  
Period of Adjustment 112 min.  
Proud and the Profane 111 min.  
The Sandpiper 116 min.  
The Subterraneans 89 min.  
Two for the Road 111 min.

Like It Is...

Dead End 92 min.  
Grapes of Wrath 115 min.  
Hatful of Rain 107 min.  
I'll Cry Tomorrow 117 min.  
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The Rat Race 105 min.  
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Three Faces of Eve 91 min.

Prejudice

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Patch of Blue 105 min.  
Something of Value 113 min.  
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All About Eve 130 min.  
Becket 148 min.  
The Big Carnival 112 min.  
Captains Courageous 116 min.  
Four Horsemen of the Apocalypse 153  
I Like Money 97 min.  
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Man Who Shot Liberty Valance 122 min.  
Some Came Running 127 min.

War: All Kinds of Problems

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Boy with the Green Hair 82 min.  
Children of the Damned 90 min.  
Condemned of Altona 114 min.  
The Hill 122 min.  
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Welcome to Hard Times 103 min.  
The Young Lions 167 min.

Facing up to the Truth

Bad Day at Black Rock 81 min.  
Butterfield 8 109 min.  
Cat on a Hot Tin Roof 108 min.  
Diary of Anne Frank 180 min.  
Edge of the City 85 min.  
Flight of the Phoenix 147 min.  
The Informer 100 min.  
The Rainmaker 121 min.  
Seven Faces of Dr. Lao 100 min.  
Seven Women 93 min.  
Sons and Lovers 103 min.

## Dialogue With The World (cont.)

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Blackboard Jungle 101 min.  
Citizen Kane 119 min.  
Executive Suite 104 min.  
Fountainhead 114 min.  
Francis of Assisi 111 min.

Hartsock, Donald E. Contemporary Religious Issues. Wadsworth Publishing Company, Inc., Belmont, California 94002. 448 pp. Paperbound. \$4.75.

A provocative collection of responses by the modern religious community to the challenges posed by a recent upsurge of non-religious answers to what were formerly religious questions--Who is man? What is his situation and destiny? Is God necessary? The book discusses specific issues ranging from sex to cybernetics to Vietnam, and finally raises a basic question: can religion make an effective response to today's issues? The issues are contemporary, but is religion? (Wadsworth)

Hitchcock, William R. Twentieth Century: The Great Issues. Wadsworth Publishing Company, Inc., Belmont, California 94002. 1969. About 402 p. Paperbound. \$4.75

Attempts to define the century in which we live through a selection of unusual and unfamiliar reading covering a wide spectrum of contemporary experience. The editor not only projects his thesis as to the nature of the twentieth century, but provides material allowing the reader to formulate his own.  
(Wadsworth)

Fisher, Walter R. Armament and Disarmament: The Continuing Dispute.  
Wadsworth Publishing Company, Inc., Belmont, California 94002.  
1964. 384 pp. Paperbound. (Price to be announced)

A sourcebook of speeches, essays, articles, reports, and portions of congressional hearings representing the most authoritative and current statements available on this controversial topic. Selections cover the history, ethics, and problems of arms and their control. Accompanying editorial introductions serve to clarify and relate the readings within each section. (Wadsworth)



Fogel, Walter Contemporary Labor Issues. Wadsworth Publishing Company Inc., Belmont, California 94002. 1966. 464 pp. Paperbound. \$4.95.

Motivates an interest in a variety of labor problems through groups of provocative readings. Not merely labor unions, but unemployment, minority welfare, leisure, and automation are treated. Emphasis is on a diversity of opinion, and all selections are up to date. While designed to develop an awareness of the great scope of labor problems, an excessively intellectual approach has been avoided, making this volume stimulating for the layman as well as the student. (Wadsworth)

Freedman, Leonard. Issues of the Sixties, 2nd edition: 1965 - 1970.  
Wadsworth Publishing Company, Inc., Belmont, California 94002. 1965.  
414 pp. Paperbound. \$4.75

Examines the dominant, pressing, public problems facing Americans in the years 1965-70. Over sixty statements, from a variety of academic fields and from government and politics, are juxtaposed to present contrasting viewpoints. Contains entirely new selections and a new three-part organization that focuses on domestic issues, international problems, and the American capacity to respond.  
(Wadsworth)

Elias, C. E. Metropolis: Values In Conflict. Wadsworth Publishing Company, Inc., Belmont, California 94002. 1964. 336 pp. Paperbound. \$4.75

A provocative collection of articles by recognized authorities on the controversial problems of urban explosion. By their very nature these articles will stimulate and inform. The material offers comprehensive discussions of such topics as urbanization and increases in crime, delinquency and mental illness; traffic control; urban renewal and problems of racial concentrations; suburban attitudes and values; and size limitations for urban areas. (Wadsworth)

Burke, John G. The New Technology and Human Values. Wadsworth Publishing Company, Inc., Belmont, California 94002. 1966. 415 p. Paperbound. \$4.75

Brings together the writings of men who are concerned with the impact of scientific change on our society and on its institutions. Because of scientific progress, individuals and governments must not choose from alternative modes of life and patterns of thought that did not exist even a quarter of a century ago. Through this book the reader will gain a better comprehension of the society that science and technology are producing.  
(Wadsworth)

Carney, Francis M. Politics 1968. Wadsworth Publishing Company, Inc., Belmont, California 94002. 1967. 339 pp. Paperbound. \$3.95

The 1968 version of this highly successful and unique book offers a fresh collection of contemporary readings that presents a basic analysis of our political system together with the major campaign issues of the presidential election. The editors have chosen current selections designed to present conflicting points of view. This juxtaposition of articles provides an intimate look at the processes and issues that influence the outcome of an election. The who's who of contributing authors makes this book an ideal supplementary text for a wide range of courses and discussion groups. (Wadsworth)

Miller, Herman P. Poverty: American Style. Wadsworth Publishing Company, Inc., Belmont, California 94002. 1966. 304 pp. Paperbound. \$4.75.

Explores the fact of poverty by showing how its concepts have changes through time and how, even today, it is viewed differently by economists, sociologists, psychologists, and others studying this topic. Selections capture the intellectual excitement that has made the issue of poverty foremost in American political, social, and aconomic life for the first time since the 1930s. Conflicting statements define poverty; and what has been and should be done is presented with a diversity of opinion designed to prompt active, informed discussion. (Wadsworth)

Murphy, Raymond J. Problems and Prospects of the Negro Movement.  
Wadsworth Publishing Company, Inc., Belmont, California 94002.  
1966. 440 pp. Paperbound. \$4.75.

The Negro drive for full equality is reflected in selections arranged for lively reading and intelligent discussion. Readings are all timely; material is relevant to current developments, many of the selections having appeared within the last two years and many reprinted here for the first time. A wide variety of views is presented with a scope broader than traditional reporting of problems of de facto and legal segregation. Includes summaries for the layman of major civil rights legislation. (Wadsworth)

Girvetz, Harry K. Contemporary Moral Issues. 2nd edition. Wadsworth Publishing Company, Inc., Belmont, California 94002. 1968. 564 pp. Paperbound. \$4.95

The most compelling moral issues of our time are presented in this new edition. The great success of the first edition proved that students in all subject areas are eager to examine and discuss these still unsettled issues. Includes over 35% new selections and three totally new sections dealing with discontents in society, drugs, and homosexuality. (Wadsworth)



Turner, Arthur C. Tension Areas in World Affairs. Wadsworth Publishing Company, Inc., Belmont, California 94002. 1964. 400 pp. Paperbound. \$4.95

Basic issues in international relations--Cuba, NATO, Berlin, Vietnam--are set within their specific geographical context. Reading materials combine authoritative commentary with lively and often conflicting interpretations of outstanding theorists, journalists, scholars, and world leaders. While highly topical, selections have been chosen primarily for their basic insight into major international trouble spots. No other book offers such a range of significant and timely material on the current world situation. (Wadsworth)

Odegard, Peter H. and Rosenblum, Victor G. The Power to Govern: An Examination of the Separation of Powers in the American System of Government. Syracuse University Press, Box 8, University Station Syracuse, New York 13210. 1957. 302 p. \$2.50 paperbound plus one 12" 331/3 RPM Record for \$3.

Program of readings to study the changing conceptions of American political power. Materials selected include excerpts from court cases, Congressional reports, and portions of books on government. Each of the ten sections is preceded by a brief introduction to the topic pointing up the issues and posing questions vital for the present day. (Syracuse University Press)

Order Record From: Field Services Division  
Audio-Visual Center, Indiana University  
Bloomington, Indiana 47405

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Sykes, Gersham M. and Thomas E. Drabek. Law and the Lawless, a Reader In Criminology. Random House, Inc. Westminster, Maryland 21157.  
1969. 448 p. \$4.95

Deals with Three Primary questions: (1) What is a crime? (2) What causes crime? and (3) What can be done? An original essay by an eminent criminologist opens each section. Readings include decisions of judges, first-hand accounts, literacy comments, and scientific studies. (Random House)

Exploring the Universe. McGraw-Hill Book Company, 330 W. 42nd Street  
New York, N.Y. 10036. 1965. 712 p. \$10.00 hardcover, \$5.50 test ed.

Program planned for eleven sessions based on readings dealing mainly with the fields of astronomy and physics, grouped under questions such as: Is there an order in nature? How was the universe created? Why explore space? What are the values and limitations of science? (McGraw-Hill)

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Mystery of Matter. Oxford University Press, 200 Madison Avenue,  
New York, New York 10016. 1965. 712 p. \$10.00 hardcover \$5.50  
text ed.

Program based on selections from writings of the most important  
scientists, from Lucretius to Huxley and Albert Einstein. Topics  
demonstrate how scientific concepts have evolved to account for the  
nature of both living and non-living matter. They provide background  
for the atomic age, and examine such philosophical implications as  
the rise of materialism and new non-mechanical aspects of reality.  
(Oxford University Press)

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The Evolution of Man. Oxford University Press, 200 Madison Avenue,  
N.Y. 1970. 600 p. \$7.50 Hardcover \$4.95 text.edition.

Book of readings focusing on the nature of man and his role in the evolutionary process. It is designed to provide a background of knowledge about the issues surrounding man and control of his environment through science--problems such as eugenics, birth control, pollution, ecology, and city planning, as well as the broader issues of the total direction of human development. (Oxford University Press)

Looking at Modern Painting. W. W. Norton & Company, Inc., 55 Fifth Avenue, New York, N.Y. 10003. 140 p. \$4.50 paperbound \$10.00 cloth.

This lavishly illustrated book, with color plates and black and white drawings, is designed to help the reader explore and evaluate the world of modern art. One hundred works of art from eleven different schools are discussed. Controversial views of critics, authorities, and the artists themselves are presented. (E. W. Norton)

Drew, Elizabeth and George Conner. Discovering Modern Poetry.  
Holt, Rinehart and Winston, 383 Madison Avenue, New York, N.Y.  
10017. 1961. 426 p. paperbound. \$5.95 plus two 33 1/3 RPM  
records for \$7.50

Designed to help participants explore the nature, preoccupations,  
major themes, and characteristic forms of expression of the major modern  
poets. Among the many modern poets whose work is included are Yeats,  
Frost, Auden, Spender, T. S. Eliot, Karl Shapiro, and Dylan Thomas.  
(Holt, Rinehart and Winston)

Order Records From: Field Services Division  
Audio-Visual Center, Indiana University  
Bloomington, Indiana 47408



Goldschmidt, Walter, ed. Exploring the Ways of Mankind. Holt, Rinehart and Winston, 383 Madison Avenue, New York, New York 10017. 1960. 700 p. Paperbound. \$6.95 plus seven 12" records. 2 sets \$25.00 per set.

Contains sixty essays that examine aspects of human behavior under headings such as: culture, language, technology, education, the family, values, religion, ethics, society. Writers include Ruth Benedict, Clyde Kluckholm, Ralph Linton, Margaret Mead, Lewis Mumford, and others. (Holt, Rinehart and Winston)

Order Records From:

National Association of Educational  
Broadcasting  
1346 Connecticut Avenue  
Washington, D.C. 20036

Stourzh, Gerald and Marvin Zetterbaum, ed. Readings in Russian Foreign Policy. Oxford University Press, 200 Madison Avenue New York, 1959. 792 p. paperbound. \$2.75

The vital problems of our relations with the leaders and peoples of Russia are explored in a variety of selections, ranging from essays to poems, official documents, and political pamphlets. Contributors include Dostoevsky, Trotsky, Lenin, Schumpeter, Toynbee, Keenan, Djilas, and Crankshaw. (Oxford University Press)

Clor, Harry. Readings in American Foreign Policy. Oxford University Press, 200 Madison Press, New York, New York 10016. 720 p. paperbound. \$2.75

Revealing background materials from the letters and speeches of foreign ministers, secretaries of state, atomic scientists, journalists, and elected officials expand understanding of America's historic challenge in her relations with the rest of the world. (Oxford University Press)

Stourzh, Gerald and Ralph Lerner. Readings in American Democracy.  
Oxford University Press, 200 Madison Avenue, New York, New York  
10016. 1966. 496 p. paperbound. \$2.50

Examines the political, social, economic and philosophic assumptions that form the basis of America's unique society of free men. Thomas Jefferson, H. L. Menchen, Granville Hicks, Henry Thoreau and Alexis de Tocqueville. (Oxford University Press)

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Harlan, H. C. and Kenneth Galbraith, Max Lerner, Richard Nixon, George Kennan, and others. Readings in Economics and Politics. Oxford University Press, 200 Madison Avenue, New York, New York 10016. 1966. 794 p. paperbound. \$3.50

The complex economic issues of our time. The basic question and underlying the reading is: Will the very success of our American economy ultimately threaten our political, social, and economic liberty? (Oxford University Press)

Goldwin, Robert A. Readings in World Politics. 2nd ed. rev. by Tony Pearce. New York, Oxford University Press, 200 Madison Avenue, New York, New York 10016. 644 p. Paperbound. \$3.95

Presents the varied opinions of great statesmen, scholars, politicians, and philosophers on some of the persistent problems of social organization. Topics include, among others: the cause of war, that state and the individual, Democracy, Communism, power politics and ideology, and means and ends in world politics.

(Oxford University Press)

Dissent, Democracy and Foreign Policy. The Foreign Policy Association,  
345 East 46th Street, New York, N.Y. 10017. 22 p. \$.95

A concise, 22-page, photo offset piece which contains readings, suggested resources, and discussion questions that can provide stimulating discussion in the classroom, on campuses, among members of organizations, political groups, in your own living room. (Foreign Policy Association)

Modernization and Foreign Aid. The Foreign Policy Association, 345 East 46th Street, New York, N.Y. 10017 26 p. \$.95

The publication is a way to investigate, intensively, an issue that is a crucial life and death matter for 2/3 of mankind and a significant question for the American people and U.S. foreign policy.

It is a very flexible device that helps you develop a meaningful program without a major input of time, effort and expense. The Foreign Policy Association provides the basic materials which cover the GREAT DECISIONS topic, "Africa, Asia and the Development Decade: Must the Poverty Gap Widen?" Groups may wish to use the seminar to pursue this issue in greater depth. (Foreign Policy Association)



Benson, Dennis C. The Now Generation. John Knox Press, Box 1176, Richmond, Va. 23209. 1969. paperbound. \$2.45

Dennis C. Benson builds a bridge over the generation gap by helping the "other" generation realize that the music of Bob Dylan, Janis Ian, John Lennon, Arlo Guthrie, and Paul Simon is not just noise and not just message, but an extension of human concern. From The Now Generation, adults will gain an understanding of youth's irreverence, rebellion, and desire for experience and involvement. Teen-agers will get a shock--a Christian defense of their culture.

Benson is currently Director of the Inter-Church Broadcast Commission of Western Pennsylvania. He acts as consultant to a number of area coffee houses and is host of "The Place", a coffee house program aired over WQED-TV, Pittsburgh.

A reviewer for The Christian Century says that in The Now Generation, Benson "evidences genuine concern for today's youth culture and for the Christian potential in relation to it."

The Pittsburgh Press comments: "It will be surprising if The Now Generation isn't high in the mention for the Religious Book of the Year." (John Knox Press)

Malone, Dumas. Jefferson and Our Times and Jeffersonian Heritage.  
(two books) Syracuse University Press, Box 8, University Station,  
Syracuse, New York 13210. 1955. 72 pp. and 1953. 165 pp.  
\$2 each, \$3.50 for both plus seven 12" 33 1/3 RPM Records for \$12.50

The latter consists of a series of scripts and the former a  
set of study-discussion programs based on dramatizations from the  
life of Thomas Jefferson, each dealing with one aspect of freedom.  
Freedoms explored include religion, science, opinion, fair trial,  
and man's right to learn. (Syracuse University Press)

Order Records From: Field Services Division  
Audio-Visual Center, Indiana University  
Bloomington, Indiana 47405

Nelson, Charles A. Developing Responsible Public Leaders. Syracuse University Press, Box 8, University Station, Syracuse, New York 13210. 148 p. \$3 hardbound.

The book considers the problem whether brilliant leaders continually appear by change, or is there a process by which leaders are made, and about which we must learn more to insure continuity of leadership. Responses and suggestions that form the book's content are from persons such as Milton Eisenhower, Walter Lippman, Archibald MacLeish, and Hohn K. Galbraith. (Syracuse University Press)

Rakove, Milton, ed. Arms and Foreign Policy in the Nuclear Age,  
Syracuse University Press, Box 8, University Station, Syracuse,  
New York 13210. 1964. 635 p. \$3.50 paperbound.

Re-examines the basic concepts of foreign policy in the light  
of the development of nuclear weapons and of the need to consider  
new and different approaches to current problems. Revised edition  
to be released by Oxford University Press, Fall 1970. (Syracuse  
University Press)

Sinclair, Lister. Ways to Justice. Syracuse University Press.  
Box 8, University Station, Syracuse, N.Y. 13210. 1954. 103 p.  
\$2 paperbound, plus three 12" 33 1/3 RPM Records for \$7.50

Six scripts designed for two-hour adult discussion sessions, with background essay for each of the programs and a general introduction and guides prepared by Walter Goldschmidt. Each script uses an incident from a primitive society to dramatize a problem of law and justice as a background for better understanding of legal problems, justice, and human relations in the modern world. (Syracuse University Press)

Order Records From: Field Services Division  
Audio-Visual Center, Indiana University  
Bloomington, Indiana 47405

Stourzh, Gerald, ed. The Case of the Toppling Idol. Chicago American Foundation for Political Education. Library of Continuing Education, 107 Roney Lane, Syracuse, New York 13210. 1958. 54p. \$.50

Articles and documents showing the choices that faced the responsible leaders during the Hungarian Revolution of 1956.  
(The Library of Continuing Education)

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Stewart, Charles K., Jr. and Goldwin, Robert A. The Case of the Lengthening Chain. Library of Continuing Education, 107 Roney Lane, Syracuse, N.Y. 13210. 1959. 44 p. 50¢

The story of a grand jury that must weigh the evidence of unfair competitive practices by the owner of a chain of super-markets. (The Library of Continuing Education)

Banfield, Edward C. The Case of the Blighted City. Library of Continuing Education. 107 Roney Lane, Syracuse, N.Y. 13210. 1959. 39 p. 50¢.

A newspaper reporter has a special assignment to find all the facts, economic and social, underlying a slum clearance, urban renewal program. (Library of Continuing Education)



Berns, Walter F. The Case of the Censored Librarian. Library of Continuing Education. 107 Roney Lane, Syracuse, N.Y. 13210. 1959. 30 p. 50¢.

A public library board must decide how to deal with the selection of books, especially those considered "obscene". (Library of Continuing Education)

Davidson, James F. The Case of the Golden Door. Library of Continuing Education. 107 Roney Lane, Syracuse, N.Y. 13210. 1960 41 p. 50¢.

Hearings by a Senate Committee on changes in the immigration law that will effect the lives of many people in and outside of the United States. (Library of Continuing Education)

Goldwin, Robert A. The Case of the Lively Ghost. Library of Continuing Education, 107 Roney Lane, Syracuse, N.Y. 13210. 1956. 48 p. 50¢.

A school board in a southern town debates the question of desegregating the public schools as a result of the Supreme Court decision. (Library of Continuing Education)

Reading for an Age of Change. Public Affairs Committee, Inc., 381 Park Avenue South, New York, N.Y. 10016. Set of ten, \$5.00

Reading for an Age of Change, provides a vital perspective on the complexities of our world today.

This series of reading guides surveys challenging developments in the arts and in the sciences of our time. The author of each guide is an outstanding authority in his field, writing for the inquiring layman. Each guide also includes an annotated bibliography, selected by the author and specialist librarians, which will encourage you to read further on each subject. (Public Affairs)

1. Space Science by Ralph E. Lapp
2. The Contemporary Arts by Bartlett H. Hayes, Jr.
3. Freedom of the Mind by William O. Douglas
4. Expanding Population in a Shrinking World by Marston Bates
5. The World of Economics by Robert L. Heilbroner
6. The World of Contemporary Drama by John Gassner
7. Biological Frontiers by Lorus J. and Margery Milne
8. Cultural Anthropology by Walter Goldschmidt
9. Contemporary Philosophy by Sidney Hook
10. Man and His Government by Harold D. Lasswell

Freedman, Leonard, ed. Issues of the Seventies. Wadsworth Publishing Co., Inc., Belmont, California 94002. May, 1970. 500 pp. Papercover. \$4.95

Issues of the Seventies, successor to the widely used Issues of The Sixties, examines the dominant, pressing, public problems facing Americans in the next decade: our threatened environment, power and its distribution, race, poverty, crime, the fate of the university, the arms race, and others. Many contrasting viewpoints are presented to show the complexity of the problems and their solutions. The book asks: Can our existing system of government find satisfactory solutions, or are we facing a decade of violence? (Wadsworth)

Public Affairs Pamphlets for Today. Public Affairs Committee, Inc.,  
381 Park Avenue South, New York, N.Y. 10016.

Pamphlets on crime and justice, poverty and ghetto problems,  
advice for consumers, use of drugs, pollution and conservation.

Thirty-two pamphlets for only \$5.25, selected for social studies  
and adult education classes, civic and community organizations, church  
social action programs, anti-poverty training programs, labor union  
education activities. (Public Affairs)

The pamphlet titles are as follows:

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| 1. <u>What About Marijuana?</u>                        | 20. <u>Fair Play in Housing-Who's My Neighbor?</u>                     |
| 2. <u>The Unmarried Mother</u>                         | 21. <u>The Races of Mankind</u>  |
| 3. <u>When Should Abortion Be Legal?</u>               | 22. <u>Cigarettes-Americas No. 1 Public Health Problem</u>             |
| 4. <u>The Challenge of Crime</u>                       | 23. <u>The Ecumenical Movement</u>                                     |
| 5. <u>The Juvenile Court Comes of Age</u>              | 24. <u>New Careers-Real Jobs and Opportunity for the Disadvantaged</u> |
| 6. <u>What We Can Do About Drug Abuse</u>              | 25. <u>An Environment Fit for People</u>                               |
| 7. <u>Equal Justice for the Poor Man</u>               | 26. <u>The Battle for Clean Air</u>                                    |
| 8. <u>Buyer, Be Wary!</u>                              | 27. <u>The Reapportionment Crisis</u>                                  |
| 9. <u>Investing for Income and Security</u>            | 28. <u>A New Look at Our Crowded World</u>                             |
| 10. <u>How to S-t-e-t-c-h Your M-o-n-e-y</u>           | 29. <u>What Inflation and Tight Money Mean to You</u>                  |
| 11. <u>The Health of the Poor</u>                      | 30. <u>The Balance-of-Payments Crisis</u>                              |
| 12. <u>Law and Justice</u>                             | 31. <u>School Failures and Dropouts</u>                                |
| 13. <u>Your 1970 Census</u>                            | 32. <u>The Delinquent and the Law</u>                                  |
| 14. <u>Why the Ghetto Must Go</u>                      |  |
| 15. <u>Humanizing the City</u>                         |  |
| 16. <u>Poverty in the U.S.A.</u>                       |  |
| 17. <u>Can We Save Our Cities?</u>                     |  |
| 18. <u>The Poor Among Us-Challenge and Opportunity</u> |  |
| 19. <u>Job Discrimination is Illegal</u>               |  |

1970 Public Affairs Pamphlets. Public Affairs Committee, Inc., 381 Park Avenue South, New York, N.Y. 10016. 25¢ each.

A catalog of the timely, readable, concise, inexpensive books issued by the Public Affairs Committee, covering: Social Problems, Family Life, Health and Science, and Race Relations. (Public Affairs)  
The pamphlet titles are as follows:

1. Violence in America by Irvin Block
2. A Chance for Every Child: The Case for Children's Allowances by Maxwell S. Stewart
3. The Unmarried Mother by Alice Shiller
4. What About Marijuana? by Jules Saltman
5. Wanted: A World Language by Mario Pel
6. Law and Justice by Joseph L. Sax
7. The Ecumenical Movement by Lee E. Dirks
8. Your 1970 Census by Maxwell S. Stewart
9. When Should Abortion Be Legal? by Harriet F. Pilpel and Kenneth P. Norwick
10. Tell Me Where to Turn by Elizabeth Ogg
11. New Careers: Real Jobs and Opportunity for the Disadvantaged by Fred Powledge
12. The Challenge of Crime by Robert Rice
13. The Juvenile Court Comes of Age by Junius L. Allison
14. Orphans of the Living: The Foster Care Crisis by Richard Haitch
15. Humanizing the City by Marion O. Robinson
16. What Inflation and Tight Money Mean to You by Maxwell S. Stewart
17. New Ways to Better Communities by Elizabeth Ogg
18. The Reapportionment Crisis by Marjorie G. Fribourg
19. Poverty in the U.S.A. by J. Stouder Sweet
20. A New Look at Our Crowded World by Maxwell S. Stewart

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23. Buyer, Be Wary! by Sidney Margolius
24. The Balance-of-Payments Crisis by Maxell S. Stewart
25. What You Should Know About Educational Testing by J. McV. Hunt
26. Can We Save Our Cities?--The Story of Urban Renewal by Maxwell S. Stewart
27. Equal Justice for the Poor Man by Monrad Paulsen
28. The Poor Among Us--Challenge and Opportunity by Maxwell S. Stewart
29. Finding Able Men and Women for City Careers by Maxwell S. Stewart
30. When You Gamble--You Risk More Than Your Money by Gordon H. Cole and Sidney Margolius
31. A Guide to Consumer Credit by Sidney Margolius
32. School Failures and Dropouts by Edith G. Neisser
33. The Delinquent and the Law by Ruth and Edward Brecher
34. Roads to Peace by Vera M. Dean
35. Investing for Income and Security by Maxwell S. Stewart
36. How to S-t-r-e-t-c-h Your M-o-n-e-y by Sidney Margolius
37. Venereal Disease--A Renewed Challenge by Abe A. Brown and Simon Podair
38. The Taxes We Pay by Maxwell S. Stewart
39. Understanding Foreign Policy by Saul K. Padover
40. Worrying About College? by Fred M. Hechinger
41. The Labor Movement in the U.S. by Jack Barbash
42. Back to What Woodshed? by Justine Wise Polier
43. Better Human Relations: The Challenge of Social Work by Lucy Freeman
44. Drug Abuse and Your Child by Alice Shiller
45. Helping Your Child Speak Correctly by John E. Bryant



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47. The Early Years of Marriage by Richard H. and Margaret G. Klemer
48. Evening College--The Big Second Chance by Ernest E. McMahon
49. Family Money Problems by Sidney Margolius
50. Talking It Over At Home--Problems in Family Communication by Millard Bienvenu, Sr.
51. Funeral Costs and Death Benefits by Sidney Margolius
52. Guide to Success in College by Bernice W. Einstein
53. Helping the Slow Learner by Millard Bienvenu, Sr.
54. Paying for a College Education by Sidney Margolius
55. What to Expect From School Counselors by Margaret Hill
56. Sexual Adjustment in Marriage by Richard H. and Margaret G. Klemer
57. So You're Going to College! by John Finley Scott
58. How to Help Your Child in School by Robert Sunley
59. Divorce by Elizabeth Ogg
60. Your Child and Money by Sidonie Matsner Gruenberg
61. What Can You Do About Quarreling? by Harry Milt
62. Sex and Our Society by Lester A. Kirkendall with Elizabeth Ogg
63. What Should Parents Expect From Children by Jules Archer
64. Family Therapy by George Thorman
65. Young Adults and Their Parents by Harry Milt
66. Your New Baby by Ruth Carson
67. Breastfeeding by Audrey Palm Riker
68. The Retarded Child Gets Ready for School by Margaret Hill
69. A Full Life After 65 by Edith M. Stern
70. When a Family Faces Stress by Elizabeth Ogg
71. You and Your Child's School by Ernest Osborne
72. Why Can't You Have A Baby? by Alan F. Guttmacher, M.D. and Joan Gould

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74. Private Nursing Homes--Their Role in the Care of the Aged by Ogden Greeley
75. Middle Age--Threat or Promise? by Harry Milt
76. What Makes a Marriage Happy? by David R. Mace
77. Your Child May Be A Gifted Child by Ruth Carson
78. What Makes a Marriage Happy? by David R. Mace
79. How Retarded Children Can Be Helped by Evelyn Hart
80. The One-Parent Family by Anna W. M. Wolfe and Lucille Stein
81. Your Child's Friends by Sidonie M. Gruenberg and Hilda S. Krech
82. Making the Most of Your Years by Evelyn Hart
83. You and Your Adopted Child by Eda J. LeShan
84. Will My Baby Be Born Normal? by Joan Gould
85. When You Lose a Loved One by Ernest Osborne
86. Your Child's Emotional Health by Anna W. M. Wolf
87. Your Child's Sense of Responsibility by Edith G. Neisser
88. What is Marriage Counseling? by David R. Mace
89. The Modern Mother's Dilemma by Sidonie M. Gruenberg and Hilda S. Krech
90. The Shy Child by Helen Ross
91. Too Young To Marry? by Lester Kirkendall
92. Coming of Age: Problems of Teen-Agers by Paul H. Landis
93. How to Teach Your Child About Work by Ernest Osborne
94. Saving Your Marriage by Evelyn and Sylvanus Duvall
95. New Hope For The Retarded Child by Walter Jacob
96. When Parents Grow Old by Elizabeth Ogg
97. If I Marry Outside My Religion by Algernon Black

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98. Democracy Begins in the Home by Ernest Osborne
99. Getting Ready to Retire by Kathryn Close
100. How to be a Good Mother-In-Law and Grandmother by Edith G. Neisser
101. So You Want to Adopt a Child by Ruth Carson
102. Three to Six: Your Child Starts to School by James L. Hymes, Jr.
103. So You Think It's Love by Ralph G. Eckert
104. Making the Grade as Dad by Walter and Edith G. Neisser
105. Mental Health is a Family Affair by Dallas Pratt, M.D. and Jack Neher
106. How to Discipline Your Children by Dorothy Baruch
107. How to Tell Your Child About Sex by James L. Hymes, Jr.
108. Understand Your Child--From 6 to 12 by Clara Lambert
109. Enjoy Your Child--Ages 1, 2, and 3 by James L. Hymes, Jr.
110. When You Grow Older by George Lawton and Maxwell S. Stewart
111. Building Your Marriage by Evelyn Duvall
112. Noise--The Third Pollution by Theodore Berland
113. Your Menopause by Ruth Carson
114. Better Health In Later Years by Theodore Irwin
115. How to Keep Your Teeth After 30 by Theodore Berland
116. Wanted: Medical Technologists by Elizabeth Ogg
117. When Your Child Is Sick by Jacqueline Seaver
118. Cigarettes--America's No. 1 Public Health Problem by Maxwell S. Stewart
119. Asthma--How to Live With It by Ruth Carson
120. The Health of the Poor by Irvin Block
121. We Can Conquer Uterine Cancer by Elizabeth Ogg
122. Alcoholics and Alcoholism by Harry Milt
123. An Environment Fit For People by Raymond F. Dasmann
124. Occupational Therapy--A New Life for the Disabled by Joel A. Levitch
125. Fads, Myths, Quacks--And Your Health by Jacqueline Seaver

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126. Immunization For All by Jules Saltman
127. How To Prevent Suicide by Edwin S. Shneidman and Philip Mandelkorn
128. The Battle For Clean Air by Edward Edelson
129. Cerebral Palsy--More Hope Than Ever by Jacqueline Seaver
130. Viruses, Colds, and Flu by Michael H. K. Irwin, M.D.
131. The Rehabilitation Counselor by Elizabeth Ogg
132. What We Can Do About Drug Abuse by Jules Saltman
133. Epilepsy--Today's Encouraging Outlook by Harry Sands, Ph.D. and Jacqueline Seaver
134. It's Not Too Late to Stop Smoking Cigarettes! by Alton Blakeslee
135. Mental Health Jobs Today and Tomorrow by Elizabeth Ogg
136. Blood--New Uses For Saving Lives by Michael H. K. Irwin, M.D.
137. Nine Months To Get Ready--The Importance of Prenatal Care by Ruth Carson
138. How To Get Good Medical Care by Irwin Block
139. Overweight--A Problem for Millions by Michael H. K. Irwin, M.D.
140. Smoking--The Great Dilemma by Ruth and Edward Brecher
141. Serious Mental Illness In Children by Harry Milt
142. Right From The Start--The Importance of Early Immunization by Judy Graves
143. Caring For Your Feet by Herbert Yahraes
144. Leukemia: Key To The Cancer Puzzle? by Pat McGrady
145. Parent's Guide to Children's Vision by James R. Gregg
146. Food Hints for Mature People by Charles Glen King and George Britt
147. Multiple Sclerosis by Jules Saltman
148. Pathology Tests Look Into Your Future by Thomas M. Peery, M.D. and Alyce M. Goldsmith
149. Psychotherapy--A Helping Process by Elizabeth Ogg

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150. Emphysema--The Growing Problem of Breathlessness by Jules Saltman
151. Science Against Cancer by Pat McGrady
152. You and Your Hearing by Norton Canfield, M.D.
153. Check-Ups: Safeguarding Your Health by Michael H. K. Irwin, M.D.
154. Diabetics Unknown by Groff Conklin
155. Your Nursing Services Today and Tomorrow by Elizabeth Ogg
156. Paraplegia by Jules Saltman
157. Personality "Plus" Through Diet--Foodlore for Teen-agers by Charles Glen King and Gwen Lam
158. Blindness--Ability, Not Disability, by Maxine Wood
159. When A Family Faces Cancer by Elizabeth Ogg
160. Careers in Health by Herbert Yahraes
161. New Hope For Dystrophics by Elizabeth Ogg
162. Your Operation by Robert M. Cunningham, Jr.
163. Good News For Stroke Victims by Elizabeth Ogg
164. Water Floridation by Louis I. Dublin
165. Psychologists In Action by Elizabeth Ogg
166. Cigarettes and Health by Pat McGrady
167. How To Live With Heart Trouble by Alton L. Blakeslee
168. When Mental Illness Strikes Your Family by Kathleen Cassidy Doyle
169. What We Can Do To Wipe Out TB by Alton L. Blakeslee and Jules Saltman
170. Know Your Heart by Howard Blakeslee
171. A New Chapter In Family Planning by Elizabeth Ogg
172. Toward Mental Health by George Thorman and Elizabeth Ogg
173. Alcoholism--A Sickness That Can Be Beaten by Alton L. Blakeslee
174. The Facts About Cancer by Dallas Johnson
175. Why The Ghetto Must Go by Sterling Tucker
176. Job Discrimination is Illegal--A Guide to Legal Action by Sharon Leventhal

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177. Differences Can Enrich Our Lives: Helping Children Prepare for Cultural Diversity by Ann G. Wolfe
178. Fair Play In Housing--Who's My Neighbor? by Algernon Black
179. How To Bring Up Your Child Without Prejudice by Margaret B. Young
180. The Races of Mankind by Ruth Benedict and Gene Weltfish

Discussion Stimulators. Community Action Training Institute, 2465 South Broad Street, P.O. Box 4078, Tranton, New Jersey 08610. 1970. First copy Free.

Discussion stimulators are composed of a series of provocative statements to which trainees are asked to respond as the "kick-off" to a discussion. The first copy of each discussion stimulator is free. Additional copies can be purchased at 5¢ per page. The number of pages in each discussion stimulator is shown below:

1. Change in the Urban Community Structure, 1 page
2. Consumer Education (Match Test), 1 page
3. Board and Staff of New York City Urban League, 2 pages
4. Spanish Cap Workers, 1 page
5. Framework for Examining Power (In English and Spanish), 1 page
6. Local Cap Boards of Directors, 2 pages
7. Making Housing Code Enforcement Work, 3 pages
8. Neighborhood Service Centers, 1 page
9. No More Nonsense About Ghetto Education, 2 pages
10. A PTA - Education Committee, 2 pages
11. Urban Housing Programs, 3 pages
12. Urban Neighborhood Councils, 1 page

Great Decisions. Allyn & Bacon, Inc. 470 Atlantic Avenue, Boston, Massachusetts 02210. 1969, \$2.50 and 1970, \$3. 96 p.

GREAT DECISIONS discussion materials are published in January of each year. The 96-page booklet contains eight concise sections--one on each of the foreign policy topics selected for the year. It presents factual material and describes possible alternatives for U.S. policy. It is non-partisan in its editorial content. It also includes reading lists, illustrations and discussion questions as well as Opinion Ballots for members of "Great Decisions" discussion groups who wish to make their opinions known in Washington. (Foreign Policy Association)

1. What Outlook for East-West Coexistence?

2. New Identity For Our Closest Ally?

3. Must the Poverty Gap Widen?

4. More Vietnams in the Making?

1969

5. Toward a New Relationship?

6. What Challenge to the Americas?

7. Is Another Round Inevitable?

8. What Role for Minority Opinions?

1. What Course for the Kremlin in the 1970's?

2. Does U.S. Policy Promote Military Rule South of the Border?

3. After DeGaulle, A New Deal for France's Allies?

4. What Role for the U.S. in the Struggle for Racial Equality?

1970

5. A Great Power Role for the Rich Man of Asia?

6. The Pentagon and Its Critics--What Policies Should Prevail?

7. After 25 Years, Still Man's Last, Best Hope for Peace?



Science and Public Policy. Oceana Publications, Inc., Dobbs Ferry,  
New York 10522. Estimated date of publication, Winter, 1970. \$10.

A book of readings sponsored by the Carnegie Endowment for Inter-  
national Peace. (Ocean Press)

FILMS

Haden, Ben (Dr.) The Unopened Letter - A Contemporary Letter.  
Faith Media, Inc. P. O. Box 114, Indianapolis, Indiana 47206.  
1967. The six half-hour telecourses rent for \$150 or \$35 per  
lesson.

The Bible comes alive only when it's communicated in a vital, fresh, and contemporary style. In this six half-hour series Dr. Haden stimulates an interest and a concern for what the Bible says to modern problems, and communicates the Bible in a believable manner.

In this course, viewers are treated to a new and exciting method of Bible study. They are all here in John's First Epistle-social action, split church, and a discussion on the person of Jesus. Treating a brief and often misunderstood letter in the New Testament, Dr. Haden communicates a clear word in a time of utter confusion. The lesson titles are as follows:

1. Who is Jesus?
2. What is Salvation?
3. What is Required of a Christian?
4. What is the Heart of the Christian Faith?
5. What is Love?
6. What is Christian Witness?

The Coming of the Stranger. Trafco, 1525 McGavock Street, Nashville, Tennessee 37203. 27 minutes. 16mm Color Film. \$270.

The setting is a lonely village unchanged through the years until the Stranger arrives, bringing an unusual gift. Why did he come? What was the gift he brought? These questions make this a provocative discussion stimulator during Lent, Easter, Epiphany, Advent and Christmas. (Trafcc)

For Better, For Worse. Trafco, 1525 McGavock Street, Nashville,  
Tennessee 37203. 28 minutes. 16mm Black and White Film. \$195.

A sensitive study into the relationship of a boy and a girl following their early marriage. This discussion-provoking film will be a valuable addition to any group studying the youth of today.  
(Trafco)

The Forgetter. Journal Films, Inc., 909 W. Diversey Parkway. Chicago, Illinois 60614. 7 minutes. 16mm Sound Color Film. \$100.

With some people, forgetting is a temporary thing, usually caused by some immediate personal problem. The chronic forgetter is another matter. He may have never learned what was expected of him, he may forget things with which he disagrees, or does not fully understand. Our concern is to minimize if not eliminate altogether, this dangerous character flaw. (Journal Films, Inc.)

The Disorderly Worker. Journal Films, Inc., 909 W. Diversey Parkway,  
Chicago, Illinois 60614. 7 minutes. 16mm Sound Color Film. \$100.

It is certain that dirt and disorder are evidence of waste.  
Waste not only of material, but also of human energy. The dis-  
orderly person is a problem, a problem that cannot be ignored.  
(Journal Films, Inc.)

The Hothead. Journal Films, Inc., 909 W. Diversey Parkway, Chicago, Illinois 60614. 7 minutes. 16mm Sound Color Film. \$100.

In one form or another such persons are indicating they need help or want attention. Whatever the motivation for displaying this personality trait he is a problem both to his fellow workers morale and safety. (Journal Films, Inc.)



Anybody Home? Trafco, 1525 McGavock Street, Nashville, Tennessee 37203.  
8 minutes. 16mm black and white film. \$80.

Who makes up your mind? Do you buy something because of need or has someone else helped you make this decision? Who . . . Why? . . . This film will help to stimulate discussion on these hard-to-answer questions. (Trafco)

Spare Parts For Human Bodies. Doubleday Multimedia, Doubleday & Co., Inc. Garden City, L.I., N.Y. 11530. 15 minutes. Super 8mm Color Sound Film. \$180.

As replacement of damaged parts becomes commonplace in medicine, grave questions of morality, ethics and legality arise. (Doubleday)

Who Owns The Moon? Doubleday Multimedia, Doubleday & Co., Inc.  
Garden City, L.I., N.Y. 11530. 15 minutes. Super 8mm Color Sound  
Film. \$180.

Legal and social problems never before encountered are created  
by man's thrust into the planetary system. (Doubleday)

Don't Crowd Me! Doubleday Multimedia, Doubleday & Co., Inc. Garden City, L.I., N.Y. 11530. 15 minutes. Super 8mm Color Sound Film. \$180.

Crowding, stress and anxiety situations, and aggressive behavior all under study by scientists - lead into an open end look at the problems to be overcome. (Doubleday)

Overload. Doubleday Multimedia. Doubleday & Co., Inc. Garden City  
L.I., N.Y. 11530. 15 minutes. Super 8mm Color Sound Film. \$180.

Our urban centers are deteriorating faster than we can keep pace,  
even if we are to meet only minimum standards. (Doubleday)

Chaos or Communication. Doubleday Multimedia, Doubleday & Co., Inc.  
Garden City, L.I., N.Y. 11530. 15 minutes. Super 8mm Color Sound  
Film. \$180.

Dissension is widespread throughout America. Is it destructive, or is it an attempt at communication by those who want to gain a measure of control over affairs that vitally concern them? (Doubleday)

Who Owns the Bottom of the Ocean? Doubleday Multimedia, Doubleday & Co., Inc. Garden City, L.I., N.Y. 11530. 15 minutes. Super 8mm Color Sound Film. \$180.

Exploration of the Continental Shelf leads us to look not only at mineral and food resources opening to man's use, but also to a new field in International Law. (Doubleday)

Can the World be Fed? Doubleday Multimedia, Doubleday & Co., Inc.  
Garden City, L.I., N.Y. 11530. 15 minutes. Super 8mm Color Sound  
Film. \$180.

What is the outlook for preventing famine in the underdeveloped  
nations, and what should be done about it? (Doubleday)



Is Gold Obsolete? Doubleday Multimedia, Doubleday & Co., Inc. Garden City, L.I., N.Y. 11530. 15 minutes. Super 8mm Color Sound Film. \$180.

Is gold a truly satisfactory monetary standard in modern times, or is the productivity of a nation a better gauge? (Doubleday)

Putting The Atom to Work. Doubleday Multimedia. Doubleday & Co., Inc.  
Garden City, L.I., N.Y. 11530. 15 minutes. Super 8mm Color Sound  
Film. \$180.

This film assesses the many important advances that have taken place in the development of atomic power for peaceful uses. (Double-day)

Crisis in the Classroom. Doubleday Multimedia, Doubleday & Co., Inc.  
Garden City, L.I. N.Y. 11530. 15 minutes. Super 8mm Color Sound  
Film. \$180.

Will challenges from community groups, teachers, and students cause  
fundamental changes in traditional ways of managing schools and colleges?  
What kinds of changes? (Doubleday)

The Scoffer. Journal Films, Inc., 909 W. Diversey Parkway, Chicago, Illinois 60614. 7 minutes. 16mm Sound Color Film. \$100.

The scoffer is acting out either an inferiority complex (he tries to make himself bigger by belittling the rules) or a superiority complex (he actually thinks he is above such childish nonsense as regulations). Either way he is a problem. Our concern, then is to recognize and understand such persons and be prepared to help them before they endanger themselves or influence others. (Journal Films, Inc.)

Syzygy. Broadcasting and Film Commission of the National Council of the Churches of Christ in the U.S.A., 475 Riverside Drive, New York, New York 10027. 27 minutes. Color. Rental: Free.

"The persistent life issue to which this study speaks is man's need for reconciliation--with God, with other men, with himself. [The study] sessions will seek to break open the subject of reconciliation and to help participants see that God's purpose for all men is a living relationship with him and with one another. Study group members will probe the question of what man is and what he can become, and will consider a Christian "style of life" for the ministry of reconciliation. They will look at the need for reconciliation in a world broken by racial tensions, national conflicts, "curtains" and personal alienations. They will consider the church as the reconciling community and give time, thought, and action to its place in human affairs. The result of these sessions should be a commitment for members of the group to continue the ministry of reconciliation wherever they live and work." (Adult Guide on "Reconciliation in a Broken World")

The Pleasure Seekers: A Surf Odyssey. Family Films, 5823 Santa Monica Boulevard, Hollywood, Calif. 90038. 20 minutes, 16mm Sound Motion Picture. Color Film. \$16.50 rental.

When the surf is down at Malibu, two young surfers decide to set out on an adventure to find the perfect beach. They board a plane at Los Angeles and head for the Far East.

At each stop, the boys ask directions to the beach and surf. They question a family in the slums of Tokyo, a leper in Taiwan, people who have lived in dilapidated "junks" all their lives in Hong Kong harbor. They pass by hungry children, masses of people living in sickness and squalor, human beings who seem destined to lives of hopelessness. They pass through a U.S. Military Cemetery in Bangkok. They joke about abandoned war equipment on the beach at Okinawa.

As they return home from their "surf odyssey," totally unaware of the human and spiritual need through which they have passed, a closing title confronts viewers with Jesus' statement, "They have eyes to see, but do not see." (Family Films)

If You're Not There, You're Missed. Augsburg Publishing House, Minneapolis, Minnesota 55415. 28 minutes. Black and White Film. \$15 rental.

"I think for all our boys, and I think for every person, the important thing is to feel that somebody loves you. And that if you're not there, you're missed. And that if one day we are called to die, well then somebody will weep for you."

These are the words of Canadian Dr. Jean Vanier. He is explaining the philosophy that governs a community for the mentally retarded in Trosly-Breuil, a small town north of Paris. (Films Newsletter)

The Hat: Is This War Necessary? Augsburg Publishing House, Minneapolis, Minnesota 55415. 18 minutes. 16mm Color Film. \$20 rental.

Two soldiers--a short one and a tall one--patrol opposite sides of the border between two fictional countries and eye each other with hostility and suspicion. While taunting the short soldier, the tall fellow loses his helmet and it rolls into enemy territory. The question arises--whose hat is it now?

Arguments over the hat lead to threats, and without intending it the two soldiers precipitate an international crisis. In the midst of the ensuing conflict, the soldiers' dialogue takes on a more searching tone: Why must it be this way? Why should we fight? (Films Newsletter)



Haiku. Augsburg Publishing House, Minneapolis, Minnesota 55415.  
14 minutes. 16mm Color Film. \$15 rental.

From this writer's viewpoint one of the most "mind expanding" films to be added to our library is Haiku, a film poem on a Japanese poetic art form. The film explains the structure and form of Haiku; but, of greater importance, it creates in the viewer a deeper and more perceptive appreciation of the beauty in the world we live in. (Films Newsletter)

Where Does All The Money Go? NET, Dept. of Educational Services, New York, N.Y. 10010. 30 minutes. "A Syllabus-Discussion Guide is available for 75¢."

"Disposable income is that which is left over after taxes," says Dr. McKim. We've become so accustomed to spending, that tax cuts tend to add more money in circulation rather than adding to savings. The forms in which we save are changing . . . Social Security Programs have reduced the necessity of dollar savings. Wise government spending leads to jobs and a greater circulation of money and is of benefit to society. We have a say in the direction of government expenditure by our votes and by our spending habits. . . but some expenditures are outside our control because of world events.

The panel points out that we don't really see government expenditures as part of our personal spending, that we feel it is beyond our control. They explore ways in which women do spend their money, from losing weight to investment in education and saving for old age. The men are concerned with women's over-spending on luxuries.

"Our basic spending patterns are for survival needs, food, clothing, shelter, medical costs," says Mrs. Feldman. Even here we have choices but we have more in the areas of education and recreation. Then there is spending for satisfaction of personal psychological needs . . . the need to assert self, or free self from male domination, or ease depression. Spending is often good mental hygiene for women. Cultural factors influence our spending . . . our attitudes toward education, certain foods as necessary, church contributions, community betterment contributions. Spending is determined less by the amount of money available than by the values of the family. Even poverty families have choices to make in how money is spent. The "right" way of spending money varies with the individual. We are often influenced by "what other people think." How we make and spend money is one way in which we judge ourselves and others.

The panel looks at the need to separate the notion of dollar value from intrinsic value. They say that we must readjust our sights as we reach different levels of income. Sometimes we don't have the time to enjoy spending our money.

Although money pervades our lives, we have a sense of unreality about it. We have used it as a symbol rather than a means of exchange. We have traditionally believed there will "always be more." We expect to constantly increase our standard of living in the country and at home. (NET)

NOTE: For audio-visual use of this series, inquire at: Extension Media Center, 2223 Fulton Street, Berkeley, California 94720. Rental Charges \$10.

Who Wants Freedom? NET, Dept. of Educational Services, New York, N.Y. 10010. 30 minutes. "A Syllabus-Discussion Guide is available for 75¢."

"The much-envied freedom of American women is now strinking in comparison with the increasingly equal position women have with men in the newly emerging societies," says Mrs. Borgese. Military service requirements for men only, special laws regulating heavy labor and hours of work for females, and alimony payments to women are examples of the unequal position of American women which should be remedied. Women should have equal opportunity to work, to advance, to suffer and to serve.

Panelists indicate that equality might mean sameness and hope we can always say "vive la difference." Do women really want to get out of the home or are they being agitated to do so and made to feel guilty about staying home? One says that if competition and equality mean the same thing "I don't want freedom." Another panelist wonders if we really want equality to the point of accepting men as homemakers.

Dr. Lichtman defines freedom as "the capacity to choose among a range of meaningful (realistic) alternatives." He states that the female revolution, like the Negro revolution, is basically a conservative one (not intended to change the structure of what is, but merely to achieve what the dominant group already has). He questions whether that is enough. The more important point is whether what you want is worth having. Should we examine our accepted ways of handling money, love, family, children, sex? Freedom does not automatically solve problems; we have to be tolerant of mistakes made as we learn to use freedom.

Panelists indicate that many patterns are now changing, but that those who wish to use greater freedom still have to face the choice of how much they care about "what other people say." (NET)

NOTE: For audio-visual use of this series, inquire at: Extension Media Center, 2223 Fulton Street, Berkeley, California 94720. Rental Charges \$10.

What is a Woman? NET, Dept of Educational Services, New York, N.Y. 10010. 30 minutes. "A Syllabus-Discussion Guide is available for 75¢.

"The restlessness of American women is part of the restlessness of people everywhere, with so many emerging opportunities and new choices," says Dr. Mead. Women want marriage, children, travel, creative outlets, and want to be useful. "Choice is the hardest thing to live with . . . until you have no choice." In the United States women think of marriage and family first, and define themselves in terms of activities instead of thinking of themselves as people.

Women have always thought of themselves in the role of caring for people while men have had the role of achievement, re-shaping the outer world. It's a mistake to say 'men keep women out of things.' Women bring up the men who keep women out of things.

The panel feels that it is important for women to be innovators, not imitators of men. To best use their skill in relating to people, they should not be competitors but fit into society in special ways. Most women don't want to give up what they have, but add new dimensions to it.

Dr. Berwick points out that our American society has a tradition of breaking down distinctions of class, etc., and that now we are breaking down the distinctions between men and women. Women are traditionally the weaker sex. Weakness is a significant bastion of power and has been used by women for tyranny. Women, having brought about their emancipation from traditional roles, have given up this source of power and are faced with a variety of choices which lead to confusion of goals and how to accomplish them.

The panel says that if differences between men and women are disappearing, they have to work together to complement each other in terms of the differences that do exist. They caution against women trying to copy men, but urge them to look to ways of meeting tomorrow's challenges not today's. Women's traditional role as mothers should not be overlooked as the greatest creative role of all. There needs to be increased flexibility in deciding what men's and women's roles should be. (NET)

NOTE: For audio-visual use of this series, inquire at: Extension Media Center, 2223 Fulton Street, Berkeley, California 94720. Rental Charges \$10.

Wages of Work. NET, Dept. of Educational Services. New York, N.Y. 10010. 30 minutes. "A Syllabus-Discussion Guide is available for 75¢.

Over 45% of American women are already in the work force. The problem isn't whether women shall work, but how they shall work, and what kinds of work they should do.

Why do women go to work? "More than half work for financial reasons, hard economic necessity," says Mrs. Keyerling. In addition many work to provide education for children, home purchase, and old age security. Many women work for self-fulfillment, out of the need to use their talents and skills and their sense of responsibility for the betterment of the world. "Work has a validity within itself." Women should not feel guilty in taking advantage of full and equal opportunity to use their potential to the fullest. Society needs to provide both services to help women make their contribution outside of home and more part-time work opportunities for mothers. This calls for an important attitude change on the part of society. Under-utilization of our woman power is a waste of a national resource. "A democratic society promises equal opportunity to all . . . including women." Instead of having an ever-increasing number of educated women in the professions and politics, we have a smaller percentage than we had in the past. Thus the problem is not only the attitude of society, but of women themselves and their willingness to train for and take demanding work.

Interviews with a panel of experts from the community . . . Mrs. Brown, a nursery school teacher, describes the way she and her family asked themselves whether she could "afford" to be away from home and not be the mother who "makes the cake from scratch." With their support, the question is how many and what hours are more appropriate.

Mr. Reider, an advertising executive who works with women, says that on the executive level a woman tries to become "one of the boys." On the clerical level she is more feminine . . . emotional, with personal problems and has troubles with relationships at work.

Mrs. Sullivan of the California State Department of Employment, states that women re-enter the work world looking for excitement and challenge. They find a different labor market from the one they recall, more competitive, and requiring adjustment which is often planning for long range goals. Women need to be realistic in assessing both their abilities and opportunities.

Mr. Habersham, a minister in a community of many working mothers, says the way the community looks upon working women depends on the marital status of the woman and her economic need. Unless there is careful family planning and sharing of duties, the children of working mothers often do not fare well, and their family problems become community problems.

Mrs. Lee, sales manager and employer of men, feels that the woman executive has to be extra feminine and perceptive. Since it takes longer for a woman to prove herself, she has to work harder to get ahead. Also she is almost always paid less at each rank than men, though she may find great inner satisfaction.

Mr. Rush, personnel director of a large company hiring many women who are usually at the clerical level, says women are not customarily hired at an executive level but through training and experience many reach supervisory jobs. New employees are often reluctant to work for women, but he feels that qualified women do as well as men as supervisors. (NET)

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What is The Shape of Tomorrow? NET, Dept. of Educational Services, New York, N.Y. 10010 30 minutes. "A Syllabus-Discussion Guide is available for 75¢.

These programs have been a search for definition, for identity in terms of woman's relation to self, family and society. Today we look at woman's role in shaping the world of tomorrow.

"I'm interested in an America in which all groups live in harmony and in the spirit of adventure that comes from diversity of experience and background," says Dr. Noble. She is troubled by our present way of living . . . the patterns of suburbia and slums in which like people live together, and feels there would be more excitement and interest in mixed communities. The divorce rate, the narcotics problem and extra-marital relations suggest a disquiet in suburbia and slums. The cheating problems of the suburbs are just as important as the drop-out problem of the slums and have grave implications for the future leadership of our society. People who have been brought up in mixed communities will be more comfortable in the wider world of politics, work and world wide associations. To determine what kind of society we want, we can learn from the moral and spiritual values of the American past, and should discuss and listen to a variety of points of view both in person and through mass media.

The panel questions some of the generalizations about slum and suburban dwellers. The conscious mixing of various groups in our society will lead to growth and sharing and may be necessary to avoid uncomfortableness. Children in their natural state, do accept diversity. The panel questions whether diversity comes from the way people think, or from their group and community associations.

"Women are reaching out to the larger community to find a new dimension in their lives," says Rabbi Alfred Gottschalk. He sees woman's traditional role as peacemaker as requiring assumption of a larger responsibility. Her role starts in the home, but she must beware the limpness of over-introspection. We have analyzed ourselves almost out of existence and are losing the ability to act and to attack a social wrong. Because women have so much freedom they seem to be looking inward to draw some boundaries, to make of the home a hermitage from the world. Men and women must be partners in the shaping of the world. Here women have the weapons to participate in the great struggles of our time, but some are reluctant to take them up. The affluent society tempts us to deny ourselves freedom in order to play the game of acquisition of things.

The panel explores the sources of strength of a society. Women have the power to shape society as mothers, teachers and wives. Old people have a collective wisdom to pass on to new generations. People of varying ethnic and economic backgrounds can enlarge each other's horizons. It is this reaching out for diversity that the spirit of adventure comes, as we seek a new and improving society, beneficial to all, men and women alike. (NET)

NOTE: For audio-visual use of this series, inquire at: Extension Media Center, 2223 Fulton Street, Berkeley, California 94720. Rental Charges \$10.

The Unlonely Woman. NET, Dept. of Educational Services, New York, N.Y.  
10010. 30 Minutes. "A Syllabus-Discussion Guide is  
available for 75¢.

Whether by choice or condition, the woman alone faces many pressures from society. Eve Merriam states that for all our vaunted freedoms there is less acceptance of the unattached woman in our country than there is in many other cultures. The stigma against women alone seems to be a carryover from former times. This is an important problem today as there are more and more single women. We teach girls to be one-half of a team where the leader is a male. They have no preparation for standing on their own two feet and look to others for their opinions and attitudes. Women need to look for the positive values in solitude, the opportunity to be creative and to enjoy their own interests.

The panel considers the emotional and practical aspects of being the woman alone.

Dr. Farson says people resist experiences of intense feeling and they shy away from getting involved with other people because they want to protect themselves. Although a woman risks being hurt by getting involved with another person, she gains an understanding of herself through the experience. Since "yielding" is a truly feminine characteristic, women may find useful is a most important part of a woman's life fulfillment. Women should learn to feel worthy not because they are useful but because they are human.

The panel points out the difference in the words "alone" and loneliness." A woman alone is not necessarily lonely. They also pointed out that the woman alone must learn to take care of herself without giving up her femininity. (NET)

NOTE: For audio-visual use of this series, inquire at: Extension  
Media Center, 2223 Fulton Street, Berkeley, California 94720.  
Rental Charges \$10.



The Time of Your Life. NET, Dept. of Educational Services, New York, N.Y. 10010. 30 minutes. "A Syllabus-Discussion Guide is available for 75¢.

"What shall we do with our allocated time?" One way to use our time is in acquiring knowledge, says Dean Sheats. Many women used education to prepare for re-entry into the work force. However, automation may be shrinking the job market. Therefore, he prefers to dwell on other motivations for education: helping each individual achieve maximum potential, enlarge horizons, getting insight into self and society. He emphasizes the arts, sciences, social sciences and humanities. There are so many educational opportunities available that the problem is one of choice . . . where to get your learning experiences ranging from adult schools connected with the public high schools, junior colleges, college and university, libraries and formal class instruction, to residential programs and discussion groups in homes. We ought to look at educational opportunities as a lifelong process that one dips into as needed at various times of life. Regardless of how much education one has in youth, one can start from where one is and go forward. It is important to shop for the type of educational opportunity most appropriate for your purposes and to experiment with the many possibilities.

One panelist brings out the role of education for upgrading job skills, while another questions how well the schools do it. There is general agreement that learning has inherent value in itself.

"Volunteering is the rent you pay for your time on earth," says Dr. Schindler-Rainman. The rewards of volunteering to the individual are just as important as they are to the community . . . new contacts, new friends, new skills, new creative outlets. Volunteering is work done without monetary remuneration. There are many kinds: church, cultural, youth group, political, welfare, tutorial, health and recreation. All of them are expressions of concern which we pass on as a value of our children. Doing something of value, and learning and growing as a person are the essential elements of satisfying volunteer work. Although there is a growing interest in working for pay, volunteer work is also increasing. In the past volunteering has been reserved for the leisured but now we realize that many other people want to volunteer and are waiting to be asked. Education, sex and age are no barriers to meaningful volunteer work. Volunteers, trained and given satisfying work to do, are just as responsible as paid employees. They need to see the value of their work and be recognized for their service. Just as in education, it is important to find the volunteer service that best meets your purpose and your abilities.

The panel discusses the "pay" of volunteers. Is money necessary for a feeling of worth, or does pay destroy the essential element of service? (NET)

NOTE: For audio-visual use of this series, inquire at: Extension Media Center, 2223 Fulton Street, Berkeley, California 94720. Rental Charges \$10.



And Who Are You? NET, Dept. of Educational Services, New York, N.Y.  
10010. 30 minutes. "A Syllabus-Discussion Guide is available for 75¢.

"Finding out who you are is a lifetime cumulative process," says Dr. Coffey. Despite changes in our lives that make us different people at different stages, the inner core self (our personal identity), is always there and we must seek to know it and accept it. He refers to some of Eric Erickson's "Stages of Growth" (Childhood and Society, Eric Erickson): 1. The ability to trust others; 2. The ability to make independent decisions (autonomy); 3. The ability to exercise initiative without feeling guilty.

Asked whether this emphasis on individual identity conflicts with the stress put on group participation in our society, he answers that there need not be such a conflict because a group is more effective if the individuals within it can accept and maintain their own sense of self. Nonconformity is a new issue because of our concern with maintaining individual choices in our society. In traditional societies one lived within a group by accepting an established role (set of behavior patterns) which defined one's identity.

The panel expresses the conflict between what a woman wants to do and the pressures she feels from others.

Marya Mannes says that self-discovery is delayed by the patterns of group living in family, school, college and marriage. Self discovery is a continuing process, not in incident. It is not something that happens but takes a definite act of will. One needs an "inner zone of silence that is inviolable." Women fear that if they don't fit accepted standards they are not normal women. There are many leeches who play on this fear. Women pay too much attention to outside voices and not enough to their own judgment. "We have a fear of seeming aggressive, a fear of standing alone, a fear of losing our man." She advised that we help teenage girls start the process of self-discovery early, when they are not so pressured by biological urges, by the gang or by parental protection.

The panel agrees that outside pressures must be balanced with linear needs and that it takes courage to be oneself in the face of social criticism and practical considerations. (NET)

NOTE: For audio-visual use of this series, inquire at Extension Media Center, 2223 Fulton Street, Berkeley, California 94720. Rental Charges \$10.

The Family Affair. NET, Dept. of Educational Services, New York, N.Y. 10010. 30 minutes. "A Syllabus-Discussion Guide is available for 75¢.

"Major functions of the family which are universal in all cultures," says Dr. Winans, "are producing and providing for offspring, and preparing children for life in their society." He points out that although the roles for father and mother differ in various cultures, in the U.S. responsibility for training rests primarily with the parents. In other cultures support and guidance come from the wider family including siblings and grandparents.

The panel suggests we need not follow traditional parental roles and that the community can help provide guidance for children. One panelist feels that the intimate relationships, which are unique to the family, are the greatest benefit the family contributes to the individual.

Dr. Lasko says that the "happy family" is a damaging myth because it develops expectations which are impossible to fulfill. She anticipates the changes which will result from the impact of the greater use of contraception when having a child will be viewed as choice, not an accident. Also, the dual role of being both a child and a parent will have increasing importance as people live longer. Because of this longer life span, it is important to plan for our later life, to find our own identity rather than relying on our family roles.

The panelists feel it is important to prepare for a meaningful life through what you yourself do, not through your children. (NET)

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Is Personal Growth Selfish? NET, Dept. of Educational Services. New York, N.Y. 10010. 30 minutes. "A Syllabus-Discussion Guide is available for 75¢.

Developing yourself is unselfish; otherwise people around you live with a smaller person. One of the signs of maturity is willingness to make decisions and to be responsible for one's choices. These ideas start the program.

Women think of themselves as equal parts of submission and achievement, but feel that men want submissive women, says Dr. Steinmann. Women see themselves as cast in the role of serving others but with little opportunity to do things for their own fulfillment. Unused energy turns in on itself and causes neuroses. Having been well trained and educated for the outside world, they are told to become housewives and mothers. Women, unlike men, must decide "Do I come first or does my family come first?"

The panel says that any kind of growth must start in an internal way. Personal growth is a continuing process and can be developed through creative child rearing in preparation for the later years.

"What if each child could grow up with the assurance that he is very, very important . . . that he can achieve wonders," says Sister Mary Corita. We tend to emphasize the critical and negative, which curbs creative growth. Nothing need be a negative situation; it's all in how you view it. New ideas come from noting familiar things in a different way. Each of us has to learn to function within the system . . . to improve the system we must work from within it. In playing around with the system anything is possible, if you have the energy. Even antagonism and non-support can make us look where we're going and ask ourselves "Is it valuable? Can I grow?"

The program ends by noting that self-awareness is not selfishness and that one can be creative without being artistic. A strong sense of balance and support from those around you is necessary for growth. (NET).

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Marriage or Mirage? NET, Dept. of Educational Services, New York, N.Y.  
10010. 30 minutes. "A Syllabus-Discussion Guide is available for 75¢.

One of the paradoxes of today is that we have more freedom to choose our mates than in any country in the world, yet our divorce rate is high. Are our expectations of marriage unrealistic?

Men get married to meet emotional needs, get release from the tedium of the chase, look for a gratifying relationship, to complete their identity and to achieve the "success status" of being married, says Dr. Rosen. Women's reasons for marriage are security as well as identity. Many women acquire their identity from marriage and so not see themselves apart from it. "We marry those we would not have as best friends" . . . we seek a complementary relationship. Increasing liberation in sexual morality has made sexual satisfaction not a freedom but a demand and an obligation.

The panelists see in marriage diapers, fun and adventure. Miss Mannes says that if a wife lives her life "second hand" through her husband, when he is gone she has nothing left, not even her own ideas.

Miss Sackheim feels that a woman has a real identity as a wife and mother, and the children and the home are expressions of creativity. The problem of seeking identity is greatest in the upper classes since often in the middle and lower classes the woman has a more creative role by rearing children than her husband has at work. In some subcultures in our community the women view men as just the makers of children, but in all economic groups women who feel valuable as wives and mothers are more prepared to feel valuable in their community roles. People who come for counseling are those who have lost communication with each other in order to communicate.

The panelists say that if you feel pretty good about yourself, you'll make a good marriage. It is important not only to find individual identity but also to share experiences in order to have a successful marriage. (NET)

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The Principle That Counts. NET, Dept. of Educational Services, New York, N.Y. 10010. 30 minutes. "A Syllabus-Discussion Guide is available for 75¢.

Each of us makes decisions based upon what is important and in the order of what is valuable to us. But how do we make that decision? Dr. Alpenfels says that in a technological society our economic institutions are the source of values (the establishment of principles). Hence, money has become a symbol of success. Since much of women's work is unpaid, women find it hard to relate to this value system. Nevertheless, women transmit the values of a society. Since "we don't know our dreams or admit our realities," we transmit a confused picture to our offspring.

Dr. Fingarette feels that there are many sources of values other than technology, such as religion, family, and the differing biological make-up of male and female. The question, then, is not just one of adapting to technology, but of balancing the conflicting sources. The individual must make a choice as to whether to adopt a group's values as a whole or to choose his own. However, this process of individual choice is uncomfortable, and continuous.

The panel talks of still other sources of values, such as advertising, family, school, self-fulfillment.

Dr. Lasko points out the discrepancy between the values we preach and our behavior. We need to recognize the conflict between our values and our behavior and then determine for ourselves our priorities. We can't be absolute about our values. Usually they are impossible to maintain in complete sense, but we can aim toward achieving them.

Panelists point out that values change at different times of life and under different conditions. (NET)

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## TAPES

Militarism: Method or Madness? The Center for the Study of Democratic Institutions/The Fund for the Republic, Inc. Box 4068, Santa Barbara, California 93103. 13:07 minutes. Tape (reel-to-reel or cassettes) \$3.75

Diametrically opposite views are here heard as to whether the military-industrial complex represents a safeguard or a threat to democracy. Henry Huglin, Brigadier General, U.S.A.F. Ret., argues that the United States must be strong in order to counter the political gangsters who are blackmailing the world with threats of ultimate holocaust. He believes the greatest danger to peace lies in the present tide of anti-militarism. Responding, Harold Willens, politically active industrialist, argues that Huglin's position can lead only to madness. If defense monies were used to cure the ills of the world, to provide food, housing and education where needed, the way to peace would be through health rather than fear. (The Center)

Population Control Begins at Home. The Center for the Study of Democratic Institutions/The Fund for the Republic, Inc. Box 4068, Santa Barbara, California 93103, 12:45 minutes. Tape (reel-to-reel or cassettes) \$3.75

Every year, 70 million people are added to the population of the world. There are now more undernourished people than there were people alive in 1975. The combination of rising populations and the Western world's avaricious consumption of non-renewable resources is cause for alarm, and Paul Ehrlich, biologist and member of the Stanford University faculty, suggests a plan which, despite utopian overtones, is in fact a realistic solution to this progressive despruction of life on earth. (The Center)



A Fish Story for Peace. The Center for the Study of Democratic Institutions/The Fund for the Republic, Inc. Box 4068, Santa Barbara, California 93103. 15 minutes. Tape (reel-to-reel or cassettes) \$3.75

Darwin's theory of the survival of the fittest has yielded to newer theories, among them that survival may depend upon the ability of a species to live in cooperation. Elisabeth Mann Borgese of the Center is heard in a delightful examination of the ways in which animals are superior to humans both in their technology and in the ways they ritualize conflict to avoid bloodshed. (The Center)

Consulting the Romans. The Center for the Study of Democratic Institutions/The Fund for the Republic, Inc. Box 4068, Santa Barbara, California 93103. 11:53 minutes. Tape (reel-to-reel or cassettes) \$3.75

Stringfellow Barr, witty, erudite historian and former President of St. John's College, draws a parallel between America today and the ancient Roman Empire which relied too much upon force and money to achieve its ends. (The Center)

Universal National Service. The Center for the Study of Democratic Institutions/The Fund for the Republic, Inc. Box 4068, Santa Barbara, California 93103. 14:30 minutes. Tape (reel-to reel or cassettes) \$3.75

Several views are explored to find what the philosopher William James once called "a moral equivalent to war." Questions raised include the worry that no form of universal national service would work if it were voluntary, but if it were compulsory, how avoid the danger of fascism? Harris Wofford, former co-director of the Peace Corps, Mrs. Frances McAllister of the American Friends Service Committee, and Robert M. Hutchins, former Chancellor of the University of Chicago, present a spectrum of opinions. (The Center)

Words: For Winning or Learning? The Center for the Study of Democratic Institutions/The Fund for the Republic, Inc. Box 4068, Santa Barbara, California 93103. 14:47 minutes. Tape (reel-to-reel cassettes) \$3.75

In this brief talk, Stringfellow Barr, Historian and former President of St. John's College, explains what a good conversation is and what it is not, what is meant by an eristic debate--in which the object is only to win the argument, and a dialectic debate--in which the object is only to learn what is true. (The Center)

Where Have All the Liberals Gone? The Center for the Study of Democratic Institutions/The Fund for the Republic, Inc. Box 4068, Santa Barbara, California 93103. 14:39 minutes. Tape (reel-to-reel or cassettes). \$3.75

The role of the liberal in politics have never been less rewarding than today. He believes in reason rather than confrontation, in striking a balance between individual liberty and social justice; he is a sharp critic of the breakdown of our political institutions. Nonetheless, as here expounded by Harry S. Ashmore, Pulitzer Prize-winning journalist and a paradigm of the liberal, he continues to believe that progress will be achieved through evolution, not revolution. (The Center)

One collection of tapes not listed in this bibliography are those from the Pacifica Tape Library. Pacifica has more than 2,000 tapes in their archives plus access to more than 5,000 tapes for scholars and researchers. Many of these tapes provide a forum for the full discussion of public affairs. For detailed information write to:

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ABSTRACT

University adult education in Britain must seek to uplift ordinary people (as opposed to condescending to them) by helping them share the experience of "the best art, the best knowledge and ideas of our time." Universities must be prepared to serve the community and put their ideas to the test of everyday life while upholding the standards of scholarship. Adult education is indispensable, especially in view of the great social and educational inequality remaining in British society. However, such education must be part of a total cultural strategy involving better school education, theaters, art galleries, arts centers, and the best use of broadcasting at national, regional, and local levels. (Thirty-one references are included.) (LY)

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# CULTURE AND EQUALITY

*the role of adult education*

U.S. DEPARTMENT OF HEALTH, EDUCATION  
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An Inaugural lecture by  
Professor Roy Shaw, Director of Adult Education  
At the University of Keele, October 1969

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# CULTURE AND EQUALITY

*the role of adult education*

An Inaugural lecture by  
Professor Roy Shaw, Director of Adult Education  
23 October 1959 at the University of Keele

# CULTURE AND EQUALITY

## The role of university adult education

### Introduction

I should like to take as my starting point the following incident at a recent international conference in Sweden of distinguished academics and writers. Two of them, W. H. Auden and Arthur Koestler, were waiting for a taxi they had booked to take them to a meeting. The taxi came, Auden told the driver their names, and the driver said: "Auden and Koestler? Never heard of them!" A Greek colleague laughed, and said: "There, you see, we are back in the real world". In this lecture I am concerned with the gap between the academic world and the so-called "real world", and the role of adult education in bridging that gap.

My title owes something to the date. 1969 is a good year to discuss culture, equality and adult education. It is the centenary year of the publication of Matthew Arnold's *Culture and Anarchy*, once described as "the finest apology for education in the English language"<sup>1</sup>. It is also the fiftieth anniversary of the publication of the Report of the Ministry of Reconstruction, set up during the First World War to advise on the development of adult education after the war. This is usually described as *The 1919 Report*, and that is how I shall refer to it in this lecture. It has come to be regarded as the bible of adult education. By now it should perhaps be regarded as the Old Testament, and we await the New Testament from the Russell Committee, which this year began the first major enquiry into adult education since 1919.

### Definitions

Let me first clear the ground by trying to define my terms. The word *culture* is a slippery one, and has several meanings. Matthew Arnold speaks of culture as "the pursuit of our total perfection by means of getting to know the best that has been thought and said in the world". That is the sense in which I am using it in this lecture, though I would take the best that has been thought and said to include science as well as the arts, business studies as well as ballet. Narrower usage of the word is partly responsible for the fact that it has "often provoked hostility and embarrassment"<sup>2</sup>. For my part, I like the word and suggest that if we can happily use "agriculture" for improvement of the land, and "physical culture" for the improvement of the body, we should not find it strange to use "culture" for the improvement of the whole person.

What about *equality*? This could be even more difficult, but I will be brief and say that when I talk about human equality I emphatically do not mean that all men are the same in physical and mental endowments, although anti-egalitarians always say that this is what the champions of equality in education stand for. What we really stand for is the right of all to equal consideration. The essence of equality is what Lord Lindsay, the founder of this university, declared to be the essence of democracy: the belief expressed in the seventeenth century proposition that "the poorest he that is in England hath a life to live as the richest he"<sup>3</sup>. That belief has been the dynamic behind all leading figures in adult education—of whom Lord Lindsay was one. For some it is rooted in religious belief: all men and women are equal in the sight of God. For others, it is derived from non-religious beliefs about the dignity and worth of the

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human person. R. H. Tawney, the social historian who taught the first university tutorial course at Longton over sixty years ago, and whose help in the foundation of this university is commemorated in the name of its first teaching building, has pointed out that it is vain for those who share a belief in equality to quarrel about the reasons why they believe. Humanism, said Tawney, using the term to mean concern for the good of humanity, desires to cultivate the best powers in all men, not only in the few. Although a Christian himself, he denied that such humanism was "the exclusive possession of either those who reject some particular body of religious doctrine or of those who accept it. It is, or can be, the possession of both"<sup>4</sup>. With that generous judgment I profoundly agree.

And now a word about the third part of my title: *adult education*. It is an activity for which a bewildering variety of other names are used: university extension, extra-mural studies, continuing education, *éducation permanente*, life-long education, and workers' education. I shall use *adult education* as this is still the most generally accepted and all-embracing term, but it does raise the question of what or when is an adult? It is not simply a matter of age, for many full-time students in university or technical college are as old as those in adult education courses. The best short definition I know of 'adult' for the purpose of adult education, is that it is "people engaged in the ordinary business of life"—if you like, people who belong to the "real world".

#### "The Apostles of Equality"

Having, I hope, made clear what I mean by culture, equality and adult education, let me now begin to consider the possible relations between them. I would like to do this by quoting a key passage from Arnold's *Culture and Anarchy*, one which I first discovered just before I began to teach in adult education. It still inspires me, and apparently impresses many others, since it is now frequently quoted. It cannot, however, be too widely known:

Culture has one great passion, the passion for sweetness and light. It has one even yet greater!—the passion for making them prevail. It is not satisfied till we all come to a perfect man; it knows that the sweetness and light of the few must be imperfect until the raw and unkindled masses of humanity are touched with sweetness and light . . . Plenty of people will try to give the masses, as they call them, an intellectual food prepared and adapted in the way they think proper for the actual condition of the masses. The ordinary popular literature is an example of this way of working on the masses. Plenty of people will try to indoctrinate the masses with the set of ideas and judgments constituting the creed of their own profession or party . . . Culture works differently. It does not try to teach down to the level of inferior classes; it does not try to win them for this or that sect of its own, with ready-made judgments and watchwords. It seeks to do away with classes; to make the best that has been thought and known in the world current everywhere . . .

This is the *social idea*; and the men of culture are the true apostles of equality. The great men of culture are those who have had a passion for diffusing, for making prevail, for carrying from one end of society to the other, the best knowledge, the best ideas of their time; who have laboured to divest knowledge of all that was harsh, uncouth, difficult, abstract, professional, exclusive, to

page four

humanise it, to make it efficient outside the clique of the cultivated and learned, yet still remaining the best knowledge and thought of the time, and a true source, therefore, of sweetness and light.

Now, I know the criticisms which have been levelled against Arnold, the insipid vagueness of the term "sweetness and light", and the fact that in other writings he expressed less confidence about extending culture to the whole community, but that does not detract from the value of this central declaration, and the rest of this lecture will look at the implications of it, a hundred years later.

### Equality versus culture ?

Let me first face an argument, which has been forcibly expressed in 1969 by the writers of the two *Black Papers on Education*, that you cannot have both culture and equality. They warn against the threat of mediocrity and anarchy caused by "the ideology of egalitarianism" a phrase which uses two nasty-sounding words for what I would rather call 'a belief in human equality'. Curiously, the writers deal with both school and university education, but have nothing to say about adult education. Perhaps the omission is a compliment, for the *Black Papers* define egalitarianism as levelling down. Adult education is essentially a process of levelling up. But the question remains: Can it be done? One of the most famous formulations of the possible danger of extending culture is to be found in an unlikely place: *A Social and Economic History of the Roman Empire*, published in New York in 1926 by M. I. Rostovtzeff. Here is what he said:

Our civilization will not last unless it be a civilization not of one class, but of the masses . . . But the ultimate problem remains like a ghost, ever present and unpaid: is it possible to extend a higher civilization to the lower classes without debasing its standards and diluting its quality to the vanishing point? Is not every civilization bound to decay as soon as it begins to penetrate the masses?

More recently, and nearer home, the late T. S. Eliot solved the "ultimate problem" to his own satisfaction. For him, culture must belong to an élite attached to the dominant class of society: "It is an essential condition of the preservation of the quality of the culture of the minority, that it should continue to be a minority culture". If the reader believes in equality, then says Eliot, "I merely ask him to stop paying lip service to culture"<sup>6</sup>.

So here we have first a cautious warning that the wider diffusion of culture may lead to cultural decay, and a dogmatic declaration that it must. I take the historian's warning and reject Mr. Eliot's dogma. Mass democracy will mean cultural decay unless the state spends more money on education, including adult education, unless it generously endows the arts, and unless it restrains the commercial providers of pop culture who seek to exploit the cultural immaturity of the majority.

### The necessity of adult education

Quality and equality can be combined, but only by prolonged educational effort. Hence the emphasis of adult educators on the need for life-long education. I hasten to assure you that in my book, this does not mean life-long attendance at adult education courses, since one of the fruits of education should be the capacity for self-education.

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In spite of the fact that Frederick Maurice showed over a century ago that the establishment of adult education historically preceded that of juvenile education<sup>7</sup>, most people still tend to think of education as something for the young. It almost seems as though we need a war to make us recognise the value of adult education. *The 1919 Report*, at the end of the First World War, emphatically declared (in capital letters) that:

ADULT EDUCATION MUST NOT BE REGARDED AS A LUXURY FOR A FEW EXCEPTIONAL PERSONS HERE AND THERE, NOR AS A THING WHICH CONCERNS ONLY A SHORT SPAN OF EARLY MANHOOD, BUT . . . ADULT EDUCATION IS A PERMANENT NATIONAL NECESSITY, AN INSEPARABLE ASPECT OF CITIZENSHIP, AND THEREFORE SHOULD BE BOTH UNIVERSAL AND LIFE-LONG.<sup>8</sup>

Near the end of the Second World War, a Government White Paper on Educational Reconstruction again emphasised that "without provision for adult education, the national system must be incomplete". It added a new insight, that "the measure of effectiveness of earlier education is the extent to which in some form or another it is continued voluntarily in later life"<sup>9</sup>. Nevertheless, I have recently heard it said that adult education is no longer necessary, however valuable it might have been in the past. I believe it to be more necessary, not less, at a time when we are told that knowledge doubles every ten years, that existing knowledge and skills become obsolescent at an alarming rate, so that one person may need two or more periods of professional education in a lifetime. According to Margaret Mead, the most vivid truth of the new age is that "No one will live all his life in the world into which he was born, and no one will die in the world in which he worked in his maturity . . . In this world, no one can "complete" an education"<sup>10</sup>.

In spite of this, adult education remains the Cinderella of education, accounting for less than one per cent of the total educational budget. The belief that youth is the time for learning dies hard, although it is nearly thirty years since Sir Richard Livingstone argued that many subjects, like history, economics or literature, are best studied by mature people. He did not claim to be making an educational discovery, but to be reminding people of "an ignored educational principle" which was at least two thousand years old—Aristotle argued that a boy "though he may be a mathematician, cannot be a philosopher".

It is sometimes argued that adults are too old to learn. Yet it is many years since the American psychologist, Thorndike, said that his research showed that "age in itself is a minor factor in learning. Capacity, interest, energy and time are the essentials". Many internal university teachers have said that they often find adult students more rewarding to teach than most undergraduates. I must concede that there are, of course, a few disadvantages about adults as students. They have been cruelly catalogued by a professor with long experience of teaching, who says that the callowness of the young is far less off-putting than the faults of maturity, which he characterises as: "ingrained conceit, calculated cruelty, deep-rooted cowardice, slobbering greed, vulgar self-satisfaction, puffy laziness of mind and body"<sup>11</sup>. One can't help feeling that this writer, who has taught classics for many years in English and American universities, has been unfortunate in his experience of adults. Nevertheless, there is some truth in his strictures, and I quote them as a corrective to the tendency of adult educators, including myself, to exaggerate the undoubted virtues of adults as students. Those strictures also offer a clue to the difficulty of bringing adult educa-

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tion to those whom *the Times* used to call "top people". They find it difficult to learn, not so much because their learning capacity has deteriorated, as because they have too much prestige to lose if they return to a learning situation.

#### Universities and adult education

Granted that adult education is necessary, does it follow that universities should do it? Isn't it something that can be left to other bodies like the Workers' Educational Association or the Local Authorities? That is said to be the attitude of French universities, and it has been forcibly expressed by the Rector of the University of Strasbourg:

French higher education cannot possibly be made directly responsible for adult education . . . To include such a task among the duties of a university professor would be . . . to play down to the common man, which would be of no use or benefit to anyone . . . And if it is suggested that there might be a special staff of professors to provide this service I would reply that, in my opinion, it is the very negation of a university professor's function that he should be compelled to reduce the quality of his teaching by several levels and that he should then have to lecture to an audience which does not possess the knowledge and which probably does not possess a sufficient degree of culture or intelligence to understand him<sup>12</sup>.

Such a statement suggests a remoteness from the "real world" which fortunately does not characterise the general attitude of English and American universities—although an American professor of adult education has confessed that many university teachers regard adult education with "uneasy suspicion", partly because they fear excessive claims on their time, partly because they fear vulgarisation. He says that a quirk of the English alphabet apparently couples "adult education" with "adulteration" as the heading of a page in *The Encyclopaedia of Social Sciences*, and that some university teachers think this coupling is not inappropriate. In Britain, however, it is generally accepted that there is an obligation on universities to play, as the Robbins Report put it, "an important role in the general cultural life of the communities in which they are situated".

The French Rector's remark about the absurdity of a university professor having to "play down to the common man" touches the nub of the problem of culture and equality. The shortest and sharpest reply to it is provided by Lord Rutherford, who is reported to have said that if a scientist in his laboratory could not explain to the woman who scrubbed the laboratory floor what he was doing, then he did not know what he was doing<sup>13</sup>. There is doubtless exaggeration here, but any experienced adult educator knows that it is possible to present most university subjects in a way that is intelligible to the layman. Indeed, this French attitude had been anticipated and rebutted in *The 1919 Report*, which affirmed as one of its basic propositions:

That while it is true that the great mass of people in the modern industrial world cannot study Blue Books or become close students of history, geography or economics, yet it is also true, and a truth brought out by this war, that there is latent in the mass of our people a capacity far beyond what was recognised, a capacity to rise to the conception of great issues and to face the difficulties of fundamental problems when these can be visualised in a familiar form<sup>14</sup>.

I believe that it is not only in adult education, but also in undergraduate teaching, that scholars need to make an effort to communicate their subject to non-specialists.

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I find support from a leading literary critic. Professor Graham Hough, discussing what he calls the crisis in literary education, says that the vast majority of students who do literature are not going to be professional scholars, and that a good deal of contemporary critical writing is above the heads of the middle range of students, let alone those at the lower end of the scale. He suggests that professors of English literature would be happier and more useful "if they reserved their specialised efforts for the very few, and if they had a much wider and livelier role in spreading literary sympathies and interests among a much larger body of students who are not specially engaged with literature at all"<sup>15</sup>. Professor J. H. Plumb has made the same point in respect of history. The prime activity of historians, he says, "should be to teach non-historians, not to perpetuate its own practitioners"<sup>16</sup>.

### "Only connect"

Dr. Desmond Morris, who has made a fortune out of popularising science, has retorted to his academic critics by saying that they seem to think it is vulgar to write anything the layman can understand. Dr. Morris may be accused of bias in his own favour, but the same point has been made by others who may not. Lord Morris of Grasmere, for many years a Vice-Chancellor, asserts that it is only a slight exaggeration to say that "no chemist . . . feels happy about a statement which anybody but a professional chemist can understand"<sup>17</sup>, and an American professor of economics admits that economists are less able than they used to be to communicate even with other intellectuals, let alone with the layman<sup>18</sup>. Science is perhaps the most difficult subject to get across to the layman. It does not figure largely in most adult education programmes, and where it does it is often either over-simplified or taught to people who already have some background of science. A conference of adult education science tutors in 1966, is reported to have agreed that "courses in general science for those with little or no scientific training ("Science for the non-scientist") almost invariably fail"<sup>19</sup>. Lord Ritchie Calder, who for many years mediated between leading scientists and the general public in the columns of popular newspapers, disagrees: "I have always maintained", he says, "and immodestly can claim to have proved it, that there is no concept in science too difficult for the ordinary person to grasp when it is descriptively explained. What defeats the science writer is mathematics, but then mathematics is a language which has to be learned. If a science writer uses mathematics, it is like a pretentious writer throwing in Latin, or Greek, or French quotations for effect"<sup>20</sup>.

Those last words remind me of a classic example of the failure to speak intelligibly to laymen, provided by no less a figure than John Ruskin. When he was Slade Professor of Fine Art at Oxford he was determined to be heard by a wider audience, and began a series of open letters addressed "to the workmen and labourers of Great Britain". These were collected under the title *Fors Clavigera*, a title whose meaning was, of course, as transparent to the working men of 1871, as it is to all of us today.

Surprisingly, in view of the special difficulty of communicating science to the layman, it is Sir Eric Ashby, a scientist who has combined distinction in his own field with a lively interest in adult education, who has most eloquently warned that it is not merely a duty of university scholars to share their learning with the laymen, but it is very much in their own interest. Sir Eric Ashby believes the danger of much modern scholarship is that it is so specialised that it has scarcely any audience—less than, for

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example, Darwin's writings a century ago. Sir Eric sees in this development a potential threat to academic freedom:

For if the man in the street does not understand something of what universities are doing, if he gets his impressions of universities from student rags, science fiction and the cheap dailies, he can scarcely be expected to behave like an enlightened patron. So the interpretation of academic knowledge to the public becomes . . . the chief safeguard for the autonomy of the universities.

It does not matter that universities depend on patronage. They always have. What matters is that the patrons should be enlightened by those who enjoy their patronage<sup>21</sup>.

That was said in 1955, but over sixty years earlier a prominent figure in the University Extension movement declared that if the universities and adult education were ever separated, he would look upon such a severance as "a far more serious evil for the universities than for the popular movement"<sup>22</sup>. About the same time, a Northumberland miner who had benefited from University Extension lectures provided by the University of Cambridge, wrote that: "All at once, Cambridge and everything pertaining to it becomes interesting, and the class to which the lecturer belongs is regarded with generous feelings"<sup>23</sup>. Today, the universities need these "generous feelings" as much as they ever did. Hence, when internal teachers do adult education, they are not doing it as a favour to the Department of Adult Education. They are doing it for the university as a whole, and for the local community. Adult education is perhaps the most important part of a university's relations with the local community, though heaven forbid that it should be done primarily as a "public relations" exercise in the special sense of that term. Incidentally, they are also doing it for their own benefit. I am not here referring to the financial reward, so much as the value to the university teacher of having to re-think the presentation of his subject to an adult, lay audience. Many university teachers from Tawney onwards have spoken of this benefit.

The 1919 Report led to the establishment of extramural departments in universities. I have heard it said that in later life, Tawney, who had been a leading member of the committee which produced the report, wondered whether this development had been altogether wise, since it enabled the rest of the university to feel that adult education could now be left to one department, and was no longer a responsibility of the university as a whole. Hence, it is not surprising that the Vice-Chancellor of the recently founded University of Lancaster should have felt that universities "had gone too far in sub-contracting their extramural responsibilities to special staff", and was interested rather in "finding the right form of organisation for encouraging extramural work by regular members of the university staff"<sup>24</sup>. Because I believe that adult education requires special aptitudes and skills, not only in teaching but also in organisation and promotion, I do not think the Lancaster solution will work, but I do agree that many heads of adult education departments (including myself) have not sufficiently mobilised the talents of their whole university.

### Education and experience

One thing that the university teacher gains in adult education teaching is what has been called "the necessary dialectic between education and experience", or between the academic world and the "real world". Thomas Hardy's novel, *Jude the Obscure*, is commonly read simply as the story of the tragic deprivation of a working man who

wished to enter university, but Hardy makes it clear that the university itself was the poorer as a result of his exclusion. In 1907, twelve years after *Jude* was written, a real life workman, J. M. MacTavish, was telling the University of Oxford:

I claim for my class all the best that Oxford have to give . . . I emphasise that . . . work people could do more for Oxford, than Oxford can do for the work people; for, remember, democracy will realise itself with or without the assistance of Oxford<sup>25</sup>.

E. P. Thompson, a former tutor in adult education, now Reader in the History of Labour at Warwick University, comments that this challenge could no longer be put with any conviction in this class-defined and politically challenging way; but that much of what MacTavish was saying remains true, and "universities need the abrasion of different worlds of experience in which ideas are brought to the test of life"<sup>26</sup>. Oxford did respond to MacTavish's challenge, and began to collaborate with the recently founded Workers' Educational Association, leading to the establishment in the following year of that famous tutorial class in Longton, taught by R. H. Tawney. This began a partnership which continues to this day, and has enriched both common life and the life of the universities, although in most areas both universities and the W.E.A. now do a good deal of their work independently of each other.

Today, industry itself looks to universities not only for graduates, but for the further education of both workers and management. I have already suggested that some university teachers are too remote from the world outside. Now I must redress the balance and say that whilst in business the customer is always right, in education the 'customer', though he knows what he *wants*, does not always know what he *needs*. This is true whether the 'customer' is an industrialist or a revolutionary student claiming the right to decide the content of a course. As a result of the Industrial Training Act, firms are now spending much more money on training, but though they see clearly the value of training in techniques, they tend to neglect one of the Central Training Council's objectives, namely "to widen the trainee's understanding of the society in which he lives and develop him as a person"<sup>27</sup>. This goes beyond training into education, education which the university is eminently suited to provide. Hence the need for dialogue, in which the scholar's ideas are brought to the test of life, and the industrialist's ideas are brought to the test of scholarship. Lord Lindsay, in a broadcast talk, expressed memorably the point I am trying to make. He was rebutting the idea that universities could just be their beautiful selves in isolation from the world. "Just as they are served by, so they must serve the community", he said. But he went on:

They have to serve the community in their own characteristic ways. They are not to do everything that the community may ask them to do, if that would destroy their higher powers of giving the community what no other institutions can give it, but supply its high needs they must<sup>28</sup>.

"Culture" may sound remote from industry's needs, but not if you remember that it means cultivating the powers of the individual, as for example in management development.

One of the false beliefs about education today is the notion that talks and lectures alone can make men wise. It is found in the industrialists who put too much faith in short conferences, and in culture-vultures who gobble up scraps of knowledge. Any education worth the name involves prolonged hard work by the recipient as well as

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the giver. One of the best adult students I ever had was the middle-aged mother of a large family. At the foot of her first essay for me she wrote: "This essay cost me more labour to produce than five children". She must have found the effort rewarding, for she produced many more essays, but no more children.

### The two cultures

After almost a century of university adult education activity we are still far from achieving a society in which culture is as widely diffused as it should be in a democratic, affluent society. *The 1919 Report* warned against danger of having a highly educated apex of society based on an uninformed and uncultivated population". In the 1950's, Trenaman, whose research interests spanned broadcasting and adult education, found that this is just what we had achieved<sup>28</sup>. The researches of scholars like Basil Bernstein and Jean Floud point to the conclusion that "social class has a profound influence not merely on educational opportunity, but on educability itself". According to Trenaman, the sociological and literary evidence is that

there remain among the "working-classes" distinctive patterns of social behaviour and individual characteristics of thought, speech, accent, and even humour, which tend to isolate them and make them suspicious of a cultural tradition which speaks a different language from their own<sup>29</sup>.

Those who think that "we are all middle-class now" and that access to higher education is wide open to all, have obviously not read the literature, and have also failed to look at the real world.

It is only twelve years since Richard Hoggart, then a tutor in adult education, produced in *The Uses of Literacy* a picture of working-class life whose reception showed that the society he was describing was as strange to many readers as that of the Trobriand Islanders. Brian Jackson's *Working-class Community*, published last year, shows material affluence has not changed the essentials of working-class life. Lady Plowden recently reminded us that only 20% of the population achieve the modest goal of five O-Levels, while Professor Sir Cyril Burt, though a *Black Paper* contributor, admits that "less than half of the working-class children with university ability actually enter". We may have moved a little nearer economic equality, but culturally we are still two nations.

### Does it matter?

I know that Hoggart, Jackson and Raymond Williams have shown that working-class life has its own strengths, and that there are more ways of becoming wise than through formal education, but I still find it difficult to raise more than one muted cheer that we now have a society where the traditional bread and circuses for the populace have been replaced by chicken and bingo.

Like Arnold, I want to see culture diffused "from one end of society to the other", though I recognise, as Arnold did not, that this does not merely mean sharing high culture with the masses, but "the creation of a condition in which people as a whole participate in the articulation of meaning and values"<sup>30</sup>. It certainly does not mean, to answer a common objection, foisting an alien culture on unwilling people. Rather does it mean offering them the opportunity to share the experience of the best art, the

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best knowledge and ideas of their time. This, as I have already emphasised, can only be done by the willing co-operation of the recipient. I am aware that reference to the "best art", "best knowledge" implies a value judgment, but I shall not explain or defend it here because the assumption that some experiences are intrinsically better than others is a necessary starting point of any educational endeavour. Reject it, and anarchy will indeed replace culture. Yet many people who should know better try to persuade themselves and us that we should accept the present inequalities because the culturally deprived are happy in their deprivation. Miss Marghanita Laski, for example, condemns the expenditure of public money on subsidising the arts for the plausible reason that "many people are, after all, made happy not by high art . . . but by pop art; not by Bach but by Beatles; not by ballet but by dance halls; not by Henry Moore but by plastic herons brooding over garden pools"<sup>31</sup>. If accepted, this would make nonsense of all education, and not only adult education. I do not believe that we should be content to leave people with the poverty of experience provided by plastic herons when they could be helped to enjoy Henry Moore. When Miss Laski offers Bach and Beatles as an equivalent contrast, she shows inadequate experience of popular culture. Without pretending they are equally good, it is possible to enjoy both the Beatles and Bach (I do myself), but no one who appreciates Henry Moore could bear to live with a plastic heron.

### **Bridging the gap**

What, then, is to be done? Adult educators have for years been urged to improve their publicity and try a little harder to reach a wider audience. In the past decade, this has been done, but there is a limit to the expansion that such efforts can produce, if the evidence about the effects of social class on educability are true. Trenaman explicitly warned that even if adult educators redouble their efforts "they are not likely to overcome resistances which have their origin outside the educational field". I believe these resistances are not altogether outside the educational field. They are in part the result of early education which has failed to induce any desire for further education "continued voluntarily in later life". When most children leave school they have 'had' education in more senses than one—Lady Plowden has said they are allergic to education. This is something that those concerned with schooling should be worrying about.

Most people are also the victims of a total environment which is unfavourable to cultural interests, including the ever-present seductiveness of a massive entertainment industry. To blame the majority of people for preferring show-business chatter on television, or *The Sound of Music* in the cinema, to better television or cinema—let alone an evening study course—is like blaming those who live in an unwholesome climate for their ill-health. I should emphasise that I count among this majority of the people, not merely the working-class but most middle-class citizens, whose greater material affluence is often not matched by cultural richness.

We need adult education for all, from the majority whose education finished at the minimum age to the growing minority who have first and even second degrees. Remedial adult education will not be made redundant by improving access to further education for many years to come. At the same time, we need more adult education for the educated, to up-date them in their special subjects and to redress the educational imbalance of the specialist—like the doctor who takes up archaeology, or the physicist who studies literature. However, if I seem to have put special emphasis on

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the needs of the minimum educated, it is because they are the majority of the population, and the ones whose experience and environment least inclines them to pursue education. The history of attempts to cater for the working-class in the Mechanics' Institutes of the nineteenth century and the Workers' Educational Association in this century, both show that the better educated middle class are readier to take advantage of the facilities offered than those for whom they were primarily intended. "Those who have seek for more". This is not surprising, but it is saddening, because it means adult education has not been making its intended contribution to the more equal sharing of culture. To them that have, more is given. Adult education, as done by the universities and the Workers' Educational Association reaches only a tiny minority of the population—about 4%. It is a disgracefully low proportion, even though the influence of this minority is considerable, since many of the natural leaders in the life of the community come from the ranks of adult education students. I have no utopian vision of reaching a hundred per cent of the population, for I have already spoken of the social barriers to great expansion, but the present proportion ought to be at least doubled. It could be with more resources—and greater use of the mass media of press, radio and television.

#### The mass media

I know that a good deal is already done by these media. Paradoxically I would say that too much is being done, too little achieved. In the twenties, G. K. Chesterton wrote of "Culture and the coming peril". The peril he foresaw was, surprisingly at that time, over-production. Now, with our swollen newspapers, colour supplements, magazines, radio and television, and paperback books by the million, we are all subjected to a barrage of communications that tell us more that we can absorb. Ironically, as I was preparing this lecture, I heard a highly civilized journalist, David Holden, confessing on television that "modern communications merely turn up the decibels in the tower of Babel". Today, the would-be intelligent layman has to switch off occasionally, both literally and figuratively, otherwise he will suffer from "toxic over-doses of unassimilated information".

E. M. Forster used on the title page of his novel *Howard's End* which was first published in the period of Tawney's Longton tutorial class, and before the impact of radio and television, the legend "Only connect". It remains a wise maxim, but today it needs to be supplemented by another: "Only select". For we live in a gigantic supermarket crammed with thousands of dazzling packages cajoling us to buy instant culture, ready mixed understanding and fresh frozen facts. We need adult education, not only to fill a gap, but to clear a space—a space for reflection.

Some years ago, the historian, Arnold Toynbee, deplored the exploitation of basic literacy by the cheap press and political propagandists. He saw in adult education a countervailing force. Marshall McLuhan, that turgid, dazzling pundit of the electronic age, claims that Toynbee's hope was naive, since the methods of adult education cannot compete with the unique appeal of the medium of television. To some extent, McLuhan is right, for whereas the aim of adult education has been like that of the great newspaper editor who sought to make righteousness readable, the magic of much television seems to be to make vulgarity viewable. However, we know that the better educated viewer views less, and is more discriminating than the less educated viewer. Even McLuhan inconsistently admits that education can be used "to combat media fall-out". But the stance of resistance to the mass media is the wrong one for

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the educator, partly because there is much that is good about all the mass media, partly because you can't lick them so you must join them. The Open University shows the way, in using radio and television as ingredients in a combined operation to make degree level higher education more generally available. Since people will be allowed to register for courses without committing themselves to a full degree course, many will doubtless use the Open University courses as a means of adult education. This represents a form of competition to existing kinds of adult education. And why not? We should welcome new opportunities in adult education even if they mean a reduction in our own work, though I do not think that they will.

The great innovation of the Open University is that it brings together teams of academics, television and radio producers, and other educational technologists to work together in devising combined teaching systems with as much emphasis on correspondence as on the more publicised use of broadcasting. I would like to see the same team approach applied on a large scale to adult education. The present consultation between broadcasting organisations and adult educators (and I have had experience of it both with ITV and the BBC) is superficial by comparison with what the Open University is to do. The handful of experiments in closer collaboration so far made seem to me to have achieved less than is claimed for them, but they do point the way to more extensive combined operations in the future.

### Conclusion

Sir Walter Moberly once said that it was difficult to exaggerate the importance of adult education. Nevertheless we adult educators sometimes succeed in doing it. I hope I have avoided the temptation in this lecture. I have stressed that adult education alone cannot transform society. It must be part of a total cultural strategy which includes better school education, arts centres, civic theatres for both drama and film, art galleries, and the best use of broadcasting at national, regional and local levels. Adult education is not enough, but nothing is enough without adult education. It is indeed "a permanent national necessity". Men like R. H. Tawney were men of culture who were truly apostles of equality, and they saw in university adult education the most effective way of making culture available outside the walls, outside the clique of the cultivated and learned. If we retain their faith and vision we may yet help to achieve a society in which taxi drivers (and company directors) have not merely heard of Auden and Koestler, but actually read them—a society in which the university is no longer regarded as separate from the real world.

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